The Missionary Herald

VOLUME CIV NOVEMBER 1908 NUMBER 11

The Brooklyn Meeting

As host of the American Board for the fourth time Brooklyn abundantly made good. Its hospitality was so royal, both in extent and quality, that nothing short of Dr. Lyman's princely address of welcome could begin to measure up to it. An address of welcome on such an occasion is sometimes little more than part of an exchange of courtesies between hosts and guests, but Dr. Lyman lifted it altogether above the level of everything perfunctory, and gave it a place as an informing and inspiring keynote up to which all the rest might be tuned.

Arrangements

THE arrangements throughout showed evidence that they were in the hands of masters of assemblies, who knew how to fasten the nails in a sure place. Every need of the visitors was anticipated and well provided for. With such large audiences there was entire lack of anything like crowding. Drs. Boynton and Creegan and Messrs. Cox, King, Nichols, Reed, Hull, Edwards, and Schofield were among those whose attentions put the guests under continuous obligation. The printed program was carried out with remarkable precision and promptness. Of the forty or more speakers announced only two were unable to be present, one of these Home Secretary Patton, whose absence, enforced by illness, was keenly felt and deeply regretted. None of those who spoke kept the audience waiting a moment for his arrival. As a place of meeting the new Brooklyn Academy of Music was all that could be desired, though parts of the building were still in the hands of the workmen. Both the smaller concert hall and the larger Opera House lent themselves most admirably to the needs of the occasion. Brooklyn may well be proud of this building as an exponent of its civic consciousness and spirit. The meetings of the American Board there were, in the words of Dr. Lyman, a fitting "inaugural of its religious uses."

The Press Service

UNUSUALLY good facilities for reporting the proceedings and addresses to the public through the newspapers were afforded, especially by the *Brooklyn Eagle* through its business manager, managing editor, and religious editor. While in the midst of a political campaign, ample space was given for reports of the Board, to the extent sometimes of a page a day. These reports, with a few of the addresses in full, notably those of Dr. Lyman, Mr. Ebina, Dr. Talcott Williams, Dr. Hiram Bingham, and Dr. Hillis, are to be issued in the October number of the Brooklyn Eagle Library for general distribution. A copy of this can be secured by sending a subscription of ten cents in advance to the *Brooklyn Eagle*. Especial acknowledgments for excellency of the press service are due to Colonel Sellers, the religious editor of the *Brooklyn Eagle*, and to Mr. Stone, the manager of the Associated Press. Valuable assistance was given to our own editorial department by Rev. George W. Hinman.

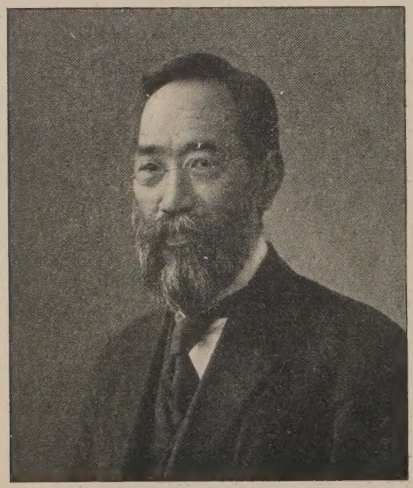
Attendance

THE attendance of Corporate Members was not remarkable, only 150, nine more than were registered at Cleveland a year ago. Of this number 101 were from the three states of Massa-

chusetts, Connecticut, and New York; twenty-one came from west of Ohio. And yet there were large assemblies at all the sessions. The two halls used were said to seat 1,500 and 2,300, respectively, and they were always well filled. On one evening the Opera House, even to the top of the second gallery, was packed. The large churches of Brooklyn were none too large for the companies that flocked into them as in turn one and another became the place of meeting.

Conspicuous Figures

DR. HIRAM BINGHAM was welcomed with unusual demonstration when he appeared on the platform, and his towering figure was followed with admiring and affectionate eyes wherever he went. Mr. Ebina, of Japan, also was cordially



REV. DANJO EBINA, OF TOKYO

welcomed and received many invitations to churches and schools during his visit in this land. Mr. Shenstone, the eminent promoter of missionary interest among the laymen of Canada, ex-President Washburn, of Robert College, President Howard S. Bliss, of the Syrian Protestant College of Beirut, Dr. Talcott Williams, of the *Philadelphia Press*, not to mention Brooklyn's distinguished body of Congregational ministers, were other notable men who won the enthusiastic attention of the assembly.

The Business

ONLY one or two items of business rose above the level of routine. The project of establishing another district of the Home Department in the region west of the Mississippi was formally approved. It was the emphatic opinion of the Corporation that the Annual Meeting in the centennial year of the Board, 1910, should be held in Boston if possible. An invitation from Minneapolis to hold the Annual Meeting of next year in that city was accepted, and Rev. Washington Gladden, D.D., was appointed preacher, with Pres. W. Douglas Mackenzie, D.D., as alternate.

Some Outstanding Features

EACH Annual Meeting makes an individual impression. This year Turkey was naturally brought into special prominence by reports from missionaries in that land, by President Bliss's graphic picture of the work of a missionary college, by Dr. Washburn's calm review of the significance of the Turkish Revolution, and by the glowing appeal to laymen of Dr. Williams, whose personal relation to Turkey made it his special field for illustration in urging the call of these stirring times to Christian men.

Mention should be made also of the delightful receptions tendered, one to the ministers and missionaries by the Brooklyn Brotherhood of Pastors at the University Club, and the other by the ladies of the Clinton Avenue Church to the delegates and friends in attendance upon the woman's rally of Thursday afternoon. The visits to the several churches, fragrant with the memories of great leaders in our Congregational and missionary life, were like pilgrimages to so many sanctuaries and shrines, calling forth new resolves of personal loyalty to the great vision of Christ and his kingdom.

The Balkans again Aflame

A STARTLED world has hardly adjusted itself to the new *régime* in Turkey before it is confronted with a series of portentous events in the Balkan States. Bulgaria declares her absolute independence of Turkey; Austria declares her absolute control of Bosnia and Herzegovina; Crete secedes to Greece; Servia cries fiercely for war; and rumors of further trouble come from Montenegro and Albania. Most disturbing of all, there is a growing suspicion that other great Powers besides Austria have an eye on some coveted portion of European Turkey, and are preparing to seize it if a general disintegration ensues. It was too much to expect, perhaps, that the silent revolution in Turkey should be allowed to settle itself without interference; but it is both an outrage and a shame that so-called Christian states should suffer themselves, from motives of greed or jealousy, to violate solemn treaties and to disregard the plainest international law in despoiling a Mohammedan power. What the outcome will be no man can foretell, but as we go to press the spectacle is one to make Christendom blush and Islam sneer.

The Retirement of Mr. Hicks

WE regret to announce the early withdrawal of Mr. Harry Wade Hicks from the service of the Board to take the general secretaryship of the Young People's Missionary Movement. From the beginning of this interdenominational educational effort for young people Mr. Hicks has represented the American Board upon its Executive Committee and Board of Managers. Of late he has served as chairman of both those bodies, in which capacity he has been able to exert a guiding influence upon their policy and affairs. Those who have attended the Silver Bay Conference of the Movement will recall the helpful way in which Mr. Hicks has presided over all the sessions. In such ways, as well as through his participation in missionary conventions and institutes in various parts of the country, Mr. Hicks has made a deep impression upon the young people of the Congregational and other denominations. It is no wonder, therefore, that the Movement now turns to him to assume control of its affairs as general secretary, filling the place made vacant by the resignation on account of health of Mr. C. C. Michener. The pressure of his new duties makes it impossible for Mr. Hicks to continue at the head of the Department for Young People and Education in connection with the American Board. We therefore reluctantly consent to his withdrawal, realizing that he will still serve the Board in a measure, as the Young People's Missionary Movement exists solely to promote the interests of the denominational boards, home and foreign.

Mr. Hicks came to the American Board six years ago, and a year later organized the new Department for Young People and Education, through which he has become so widely known. His work was of a pioneer character, as little had been done in any denomination toward the systematic cultivation of the young life of our churches in behalf of missions. Through his investigations and labors he has revealed the possibilities of such work, and has cleared the way for a much wider effort in days to come. While it is too early to state the exact form this effort will take in the future, there is good reason to hope that all the Congregational benevolent societies will unite in supporting a joint secretary for young people, who shall deal with the problem denominationally, each society co-operating with him in such plans as may be agreed upon by a joint commission.

In view of Mr. Hicks's recent return from a ten months' tour of our missions and the expectation that he would devote himself largely in coming days to work for men and young men, it should be said that the Young People's Missionary Movement have generously offered to make such financial adjustment of our loss in having

Mr. Hicks leave as may seem proper. The headquarters of the Movement are in New York, and Mr. Hicks will remove to that city when he has completed his work in Boston. The best wishes and prayers of the officers of the Board and of hosts of other friends go with him in his new endeavor.

A Kindergartner for South India

WHILE chronicling this month the return of several missionaries to their fields of labor, we can report the sailing of but one new missionary. Dr. and Mrs. J. H. DeForest and Rev. H. B. Newell are returning to Japan

MISS GERTRUDE E. CHANDLER

after furlough, Mrs. Newell remaining in this country for a time; Dr. and Mrs. Frank Van Allen, Rev. and Mrs. F. E. Jeffery, and Rev. and Mrs. J. J. Banninga are returning to the Madura Mission, Mr. Banninga having recovered his health, the state of which for a time threatened to prevent his return to India. Rev. Henry Fairbank, after a brief furlough in the United States, returns to the Marathi Mission. The single recruit is Miss Gertrude E. Chandler, daughter of Rev. John S. Chandler, of Madura, who goes to aid in the mission with which her parents are connected. Miss Chandler was born in Auburndale, Mass., while her parents were on furlough. Having fitted herself for a kindergarten teacher, she has responded to the earnest call for this class of work in the Madura Mission, where her parents and an older sister are now laboring, and where she is well known and will be most cordially welcomed.

Another Point of View

A DESCRIPTION of the jubilee of the American Board's mission to the Gilbert Islands in Micronesia appeared in the *Herald* of last May. Now comes the October issue of the *Annals of the Propagation of the Faith*, a Roman Catholic missionary magazine, with its own account of that jubilee. It is agreeable to find that the occasion is acknowledged to be "the jubilee of the introduction of Christianity among the islands," and that the period is reckoned by the arrival at Apaiang of the Rev. Mr. Bingham, of the Boston Missionary Society (*sic*).

After disposing of the Protestant festivities with a word, our contemporary's correspondent devotes himself to a record of the manner in which the Roman Catholics observed the anniversary. It appears that "a great gathering" was held in Assembly Hall, at which "the natives were permitted to smoke, to interrupt, to ask questions, and to applaud." Most of the speaking was by native orators, as it was felt that they were likely to be better received and understood than the missionaries. Two of these addresses are summarized in the report; it is significant that both of the spokesmen were formerly Protestants. We trust the energies of the Roman Catholic mission in the Gilberts are not to be chiefly spent in trying to destroy the work of others.

A Finished Course

THE passing from earth of Rev. F. F. Ellinwood, LL.D., for many years the corresponding secretary of the American Presbyterian Board of Foreign Missions, is an event which calls for notice in missionary circles. Dr. Ellinwood was a man of unusual gifts, an able administrator, who rendered invaluable serv-

ice to the cause of missions, not only in his own church, but in all denominations. His active labors were interrupted some two years ago by physical infirmities, when he was made secretary *emeritus*. He leaves a precious record as a strong and saintly man, who in the truest sense sought first the kingdom of God.

A Visitor's Judgment

SPECIAL consideration is always given to the word of the eyewitness; if the eye be honest, intelligent, and attentive, its observations are particularly convincing. The friends of missions will therefore be glad to read the following paragraph of a letter recently received at the Board Rooms from Rev. Irving W. Metcalf, a well-known Corporate Member, of Oberlin, Ohio: —

"My personal visits to American missions in Egypt, Turkey, and Bulgaria deepened and confirmed my very high regard for the character, ability, and wisdom of our missionaries. Their single-hearted devotion and personal sacrifice represent, in my judgment, the highest development of the Christian spirit. They are statesmen who see the great problems of the countries where they live in the light of their relation to the progress of civilization and to the kingdom of God in all the earth. I believe that in Turkey the work of the American Board is like the little stone cut out of the mountain without hands, whose blessed influence will fill the land."

What to Read

SEVERAL pamphlets just issued or secured for distribution by the American Board deserve general reading. A reprint of Prof. E. C. Moore's important article in the *Harvard Theological Review*, entitled, "The Naturalization of Christianity in the Far East," is offered for sale at five cents a copy, the bare cost of printing. The last (October) issue of the Envelope Series presents a thoughtful and inspiring discussion of the "Christian Basis of Foreign Missions; Reasons for Faith in Christianity as the Universal Religion," by Dr. Raymond Calkins, of Portland, Me. This issue is fully up to the high standard of the Envelope Series, and makes us wonder why the subscription list of this attractive quarterly, whose price is but ten cents a year, does not increase faster. Secretary Barton's delightful brochure, "The Medical Missionary," with its abundant illustrations, is worth far more than its nominal price of fifteen cents. Two small pamphlets are offered for free distribution: one by President Capen, "The Uprising of Men for World Conquest," an admirable *résumé* of the Laymen's Missionary Movement; the other, the Hon. William H. Taft's Carnegie Hall address, entitled, "Missions and Civilization." Here is a list of high grade missionary literature, all of which should be widely circulated in our churches.

A Filial Act

IN October, 1907, the First Evangelical Church of Constantinople dedicated its house of worship, for which it had waited fifty-one years. As indicated in the account of the dedication published in the *Missionary Herald* of December, 1907, Dr. Cyrus Hamlin took deep interest in the struggle of this church to secure a habitation, and when a fresh effort was made to secure funds for it, some eighteen years ago, he raised a considerable sum of money from friends in America. With rejoicing and great satisfaction this loyal people is now undertaking the work of an institutional church with a building adapted to so varied a ministry. But there is a small debt of $1,000 resting on the property, and there is pressing need of a few more items of equipment, such as an organ, schoolroom furniture, etc. To free this church from such hindrance in the day of its new opportunity, Prof. A. D. F. Hamlin, of Columbia University, now proposes to raise the sum of $4,000, from sources and in ways that will not intrench upon the regular receipts of the Board. This undertaking will be not only a tribute to his father's memory, but a timely gift to an important and deserving work.

THE SUMMER SCHOOL AT SOFIA, BULGARIA

THE JUBILEE OF EVANGELICAL WORK IN EUROPEAN TURKEY

By Rev. ROBERT THOMSON, of Samokov

THE jubilee of the work of the Methodist Episcopal Church of America in the north of the Balkans, and of the American Board of Commissioners for Foreign Missions in the south, was celebrated in Sofia, in conjunction with the triennial summer school, from the 11th to the 17th of August. Forty pastors, preachers, colporters, Bible-women, and missionaries gathered for the double event, as well as many more teachers, workers in Sabbath schools and Young Men's Christian Associations, etc., family members, and friends. The audiences, sometimes numbering as many as 600, showed hearty interest, and the series of meetings proved in many ways a time of real uplifting.

When it is remembered that these meetings began within three weeks of the marvelous revolution brought about in the Turkish empire, it will be readily understood that that event made a deep impress on the celebration. That six preachers from Macedonia were present when none had been expected indicates how inevitable it was that the semi-centennial of the work should be turned into a veritable jubilee, a rejoicing in a God-given freedom.

Yet even without this the celebration would have been a time of true gladness. If jubilation was not permitted, yet the backward look on God's dealings in fifty years showed nothing but reasons for thankfulness and grounds for confidence. Hearts were fired anew by the thought of the reviving of a dead Christianity, and that just in time to mold the life of a young nation, born, as it were, in a day, yet destined, if ever providential indications seem clear, to a distinguished place in the story of Oriental Europe.

Historical sketches of the missions appropriately came first. The events in Turkey already mentioned added new interest to the story of how the first missionaries to the Ottoman empire were intended to work among Mohammedans, but had at last to find their field of labor among the Christian subjects of the Porte. Not only was the door of entrance to the Turks firmly closed, but the dead and corrupt Christianity around them disinclined them to open it. Then followed the names and the labors of the missionaries, men and women, from the pioneers and founders of the work down to the present day, who, to quote from one of the letters of greeting sent, have known "fifty years of divine protection, fifty years of guidance by the Holy Spirit, fifty years of sowing precious seed that never fails of fruitage, fifty years of loving service for the Master, fifty years of praying, fifty years of glorious anticipations."

Later on the influence of these missions on the historical development of the Bulgarian nation was traced with much impressiveness. Nowhere more than among the missionaries were found ardent sympathizers with the national sentiment in the struggle with the Greek hierarchy, yet sympathizers who knew how to smile at the proposal that, in order to gain the support of the Protestant Powers, the people should declare themselves evangelical. So, too, it was the missionaries who revived, elevated, and shaped the national literature by their splendid translation of the Bible, by their trusty weekly paper, and by their high-toned and stimulating literature. It was they also who, by the opening of schools, encouraged a higher education even under the

Turkish *régime*, and who, in the agonizing years of insurrection, war, famine, and massacre, came to the rescue with unwearied labors. Such was the lofty nature of their work and the high impress of their character that Prince Bismarck, it was stated, himself was constrained to assent to the plea of one of these missionaries, as a result of which the Berlin Congress added to the constitution of Bulgaria the clause guaranteeing complete religious freedom in the land.

From these reviews emerged this great fact, that God in his providence so timed the introduction of evangelical Christianity among the Bulgarians that when they achieved their independence they could not have excluded it if they would; and probably they would not if they could, for they had learned its value. Thus at one bound young Bulgaria was raised far above its Roumanian, Servian, Montenegran, and Greek neighbors, with their rigid prohibition of all evangelical work in their lands. It was raised not only to a level of higher and more liberal thinking and living, but to God's place of honor, to lead this East into a new and noble future. For nations never open their hearts to the gospel without by so doing preparing themselves to be used by God for his highest work.

The gospel has rooted itself among the Bulgarians in heart and mind and imagination. It is believed to be the power of God unto salvation, individual, social, and national; to be the corner stone of liberty; to be the main element in true progress. And so another evening told the story of the Bulgarian Evangelical Society, founded by Bulgarian Protestants for the purpose of spreading among the nation, from within, the blessings which they have themselves received. Coupled with this was given the testimony of many of the leading men of the country, passed away or still living, that the literature of this society and of these missions, imbued with the spirit of living Christianity, is one of the best gifts the land has received. And this appreciation by men far outside the evangelical circles is matched by the constantly increasing thousands who make new records year by year for the sales of the Bible societies. The mass of the people is not behind its leaders in openness to newer light.

These considerations justify the declaration made on yet another evening, when a pastor from each mission discussed the question of the self-support of the native churches, that were all outside help withdrawn even now the work, though it might stagger under the blow, would not be destroyed. It would live and grow, for the gospel has gone more deeply into the life of the nation than shows to a superficial look. Outwardly the results seem small yet — but seventeen churches, 1,400 members, 4,000 to 5,000 adherents, and gifts amounting to $6,000; yet the spirit of the gospel is at work throughout the nation. In anticipating the future it was felt that Bulgaria would probably never become in name Protestant or model its Christianity exactly after the Western type. But the belief was no less decidedly expressed that the nation would be truly evangelized, and that meanwhile, till the national church be quickened, the distinctive Protestant element must and will be maintained.

On another evening were given reminiscences of heart-to-heart work in the villages and towns and the winning of one and another for the blessed Saviour. This truest history of the missions was listened to with absorbing interest. Confidence in the future of the work lies in the proof which the Spirit of God has given in these Bulgarian hearts that divine grace has produced and is producing from among the people its saints and martyrs, its heroes and advocates, its living epistles of the Lord Jesus Christ.

And so, with a jubilee sermon, "Lift up your eyes and look on the fields," with the celebration of the Lord's Supper, with the reading of beautiful and

touching letters from former associates, and with the rendering of tributes to Bulgarians and missionaries who have passed away, the celebration came to an end. But not before the pastor of the Sofia church, in the name of all his associates, had read a letter addressed to the missionary force, expressing cordial gratitude and deep appreciation; and the great gathering had made a liberal gift, to be supplemented by all the churches, for presentation to the home Boards in commemoration of the occasion.

Of general impressions, that of intense love for the fatherland and all pertaining to it was perhaps the strongest. To preach the gospel is to seek its highest good. The national church is still dear. Prayer was earnest for its quickening and for the returning day of its power. Joy was sincere over signs of its awakening.

Another strong impression was the glad readiness of all to go forward with perfect assurance, though God's plans may in the future prove as different from cherished hopes as they have done hitherto. There was quiet resting in God, in the faith that his guidance guarantees to his workers all that they need for their daily labors.

And there was the delightful impression of the oneness of all in Christ. The perfect brotherhood of those present from the two missions was very marked; and most touching was the sympathy shown by others who, though not Protestants, yet desire nothing so earnestly as the spiritual regeneration of their land.

Praise was in the hearts of all. The fine choir, with its exquisite music, voiced and led the praise. And the final note carried away by all hearts from the jubilee is Praise.

AMERICA'S GIFT TO SUMATRA

By EDWARD WARREN CAPEN, PH.D.

IN the year 1834 two young American missionaries were killed and eaten by the cannibal Bataks of Sumatra. On June 19, 1908, we were privileged to stand beside their grave and listen while a Christian Batak pastor urged two of the sons of one of the murderers to accept Christ. So far as known no American had visited the spot for more than seventy years.

It will surprise most readers of the *Herald* to learn that Sumatra was ever a mission field of the American Board, and still more that the German missionaries and Christian Bataks regard these two American martyrs as the real founders of Christianity in Batakland. But it was this conviction which led to the dedication last February of a memorial stone, upon whose face of polished black marble there appears in gold letters the following inscription: —

Hier ruhen
die Gebeine
der beiden amerikanischen Missionare
Munson u. Lyman
erschlagen u. aufgegessen
im Jahre 1834
Joh. 16, 1–3.
Mudar ni halak Martyr,
i do boni ni huria ni Tuhan Jesus.[1]

In the early days of the American Board the officers regarded the whole world as their field, and were indefatigable in pushing missionary explorations into all countries. Among the fields to receive early attention were the East Indies. It was to determine the possibilities of Sumatra as a mission field that Munson and Lyman landed upon the western shore of this great island, which extends for more

[1] Translation. German: Here lie the bones of the two American missionaries, Munson and Lyman, who were killed and eaten in the year 1834. John 16: 1–3.
Batak: The blood of the martyrs is the seed of the church of Jesus Christ.

THE MARTYRS' GRAVE

The group consists of the Batak pastor, two sons of one of the murderers, and their wives; the older woman is a Christian inquirer

than a thousand miles in a northwesterly and southeasterly direction to the west of the Malay peninsula. Then as now the interior of the island was inhabited by the Batak people. They had already advanced many steps in the path of industrial progress, for they had learned to use the abundant supply of water found in every mountain valley and ravine to irrigate their rice fields, while the women were skillful in weaving cloths with very simple looms, hardly more than a few sticks. On the other hand, they were full of fear of the evil spirits, which their animistic beliefs taught them were everywhere, and eager to injure any unfortunates who neglected to offer the necessary propitiatory sacrifices. Bitter enmities prevailed, chief warring against chief and tribe against tribe, until it was often unsafe to venture alone outside a village. To crown all, the Bataks were cannibals, though it was only the flesh of enemies that was thus used for food. An unpromising field, but no more so than many another in which the gospel has won mighty triumphs.

Munson and Lyman reached Sumatra from Java, and landed on the west coast at a point probably near the present town of Sibolga, about two-thirds of the way from the southern to the northern end of the island. Accompanied by chiefs, who were supposed to act as sponsors and allay suspicion, they started on foot for the fertile valley of the Silindung, which lies about forty miles from the sea and about four thousand feet above it. Their path lay through tropical jungle, up one steep range, and then down into a valley and up again; by no means an easy journey, and yet it lay through some of the beautiful scenery of the world. All went well for about thirty miles; then their advance was suddenly halted near the little village of Lobu Pining.

The Americans had come to Sumatra at an unfortunate time. Nine years before, in 1825, two English missionaries, Burton and Ward (or Watt?),

had visited this region. When the people would not permit them to remain, they had threatened the dire vengeance of God for this unwillingness to receive his representatives. Three years later the Mohammedans from the south had invaded these valleys, and during 1828 and 1829 had laid waste the whole country, burning villages and killing men, women, and children. The people recalled the threat of the missionaries, and regarded this destruction as the result of the visit of the white men.

When, therefore, the people of Lobu Pining heard that two white men were approaching they were frightened. They must be either insane or Mohammedans; in either case they should be killed. After they had passed the assembled villagers the chief appointed two men to pursue and spear them from behind. One of the missionaries was not killed at the first stroke, but fled about three hundred feet, and the people still tell of how he knelt in prayer until the second attack ended his sufferings. A servant who had been brought from Batavia suffered the same fate. Although the chiefs who were supposed to guard the missionaries fled at the first indication of danger, the two Americans were not without their defenders. The women urged the men to spare their lives, and refused to cook the feast. So the bodies were taken to the market place outside the village. After all was over the bones were placed in the hole into which were cast the worthless parts of the animals killed for sale. For some reason the people decided to mark the spot, which they did by sticking into the ground three

A BATAK HOUSE

The home of the man in the foreground, who in the other picture stands with his hand on the monument

sticks. As if to secure a permanent memorial, one of the sticks selected had life in it. This took root and has now become a large tree shading the resting place of the two martyrs.

It seems almost as if a curse had rested upon this village as upon the Jews of old. One of the murderers incurred the enmity of his chief, and was mutilated and then burned alive. The other was paralyzed by a stroke of lightning. He lingered long enough to hear the gospel message, but refused to obey. In 1864 Mr. Nommensen, the pioneer missionary in this region, visited the village, but the people fled in fear and besought him to depart. For years attempts were repeatedly made to reach these people, but until 1907 they positively refused to listen. Since then an evangelist has had some of the people under instruction, and before the close of the present year, 1908, he will be permanently located in the village.

The old settlement has long since disappeared, and the people live a short distance away in two small villages. While they have fertile lands, they are even lazier than most heathen Bataks, and have made little progress. Three sons of one of the murderers are living, as is the widow of one of the men who was at the cannibal feast in 1834. The latter became a Christian before his death, and always denied that he ate any of the human flesh. Even today the villagers have not forgotten the crime of 1834, and one old woman trembled with fear when told that we had come from the society which had sent out Munson and Lyman.

1834–1908! Then the first two missionaries were killed; now the Christians are numbered by tens of thousands. Then white men were regarded as enemies; now they are the honored friends and fathers of the Batak people. Then wars and bloodshed filled the valleys; now the cross of a rude, wooden, village church dots the landscape everywhere. The Pundita (pastor) Henoch remarked as he bade us good-by: "Thank the people in America for what they have done for us. The American Board sowed the seed; Barmen[1] reaped the harvest. Poor people, we must work hard for them, and when they become Christians I will write to you. Tell the people of America to pray for us. We need their help." Thus the American Board is gratefully remembered in a far distant corner of the earth, which has been almost forgotten by Americans. As the monument declares in the language of the people, "The blood of the martyrs is the seed of the church of Jesus Christ."

[1] Headquarters of the Rhenish Missionary Society.

A MAIDEN'S RANSOM

By Mrs. MARY WILLIAMS HEMINGWAY, of Shansi, China

HER name in Chinese means "Obedience." "What an appropriate name!" we said, when we saw her first among the Tai-ku school children in 1903. A look of patient submission and sadness shaded her childish oval face. She was only seven years old, but she looked already one of the burden bearers of life.

Her family interested us, too. Mr. Wang, the father, had been a Chinese physician of some repute, but after the Boxer uprising in 1900 he was left poor and dependent on the employ of the mission. Obedience and her brother, sturdy, red-cheeked "Regeneration," were both in school. We knew there was a baby brother, but had never seen him. It was shortly after our arrival in October, 1903, that a message came from Mr. Wang to Dr. Atwood: "The baby was very sick. Would the doctor be willing to come over and see him?"

"It is the Lord's grace which has brought our doctor back in time to baptize my child before he dies," said Mr. Wang, meeting us at the door. There in the dim room sat Obedience, holding in her arms a moaning baby, large enough, I thought, to be six months old. At the sound of voices the child spoke a few faint words and turned his head to see. I shall never forget the shock of seeing that face. Such a wizened, suffering, old, old, little face! One could not look away from the eyes. Years of pain seemed to be looking out of them in appeal. And yet those were baby hands grasping the sister's hands, and those were baby feet in the new cloth shoes so grotesquely and pitifully large for them.

CARRYING THE BABY

"How old is the child?" we asked when the baptism was over. "Three years old," said Mr. Wang. "He was born in the twenty-sixth year of the Emperor Kuang Hsu, when the Boxer persecution was at its worst." And then, in answer to our questions, the whole story was told of that awful summer of 1900. Before the massacre of Christians in the city the Wang family was warned, and fled to the mountains. There in a cave the little child was born. They had nothing to eat but wild dates and scattered grain. Obedience and Regeneration, though starving with the rest, knew enough of the danger to keep quiet. But the baby cried day and night, making danger of discovery imminent all the time, and so they had to keep his mouth bound with cloths. Seeking ever new hiding places, moving at night, hiding behind stones and bushes, "the wild beasts were better off than we in those days," said Mr. Wang. Once the mother left the baby behind. "We shall all die of starvation," she said; "why should I have to watch him dying?" But a friend coming after brought the child, so they decided that it was the Lord's will that they should all die together. Once, on a sudden alarm and flight, the baby was dropped and badly hurt, but still he lived. Then the turn for the better came. A villager pitied them and gave them some food, first secretly, then openly, as the Boxer craze seemed subsiding. Then they ventured back to their home. Obedience and Regeneration thrived again, as children will, but the mother died a few months later. The baby lived on, only to suffer. Obedience took the place of mother, caring for the child night and day. In school hours she studied, holding in her arms a fretting bundle. When school was out she carried the baby around, instead of playing. No wonder she did not seem like a child; no wonder that there was a shadow on her face left by the summer of 1900.

We were not surprised when word came that the baby was dead, and Dr. Atwood was called over again for the funeral. "Please let the children sing, 'There'll be no sorrow there,'" said the father, "for this child has known nothing but pain all his little life." And no one could be sorry that this last little martyr of 1900 was going to be among those who had joined the martyr throng a few years before.

That was five years ago. The little sister-mother began school work in earnest. She is one of the senior girls in the Tai-ku girls' school, and

is looking forward to entering the Bridgman Academy in Peking within the next year. Her face is quiet and thoughtful still, but not sad. The shadow of the Boxer year has been lifted. "The past has lost its power over her life except as a memory," we would have said to each other at the beginning of this year. But we were still to find that the past held a claim on her stronger than ours.

At Chinese New Year's (February, 1908) Mr. Wang came to the missionaries in great trouble, a trouble that had been hanging over him for years. This was his story, going back to those months of hiding in 1900: The villager who had befriended him had not, it seems, purely disinterested motives. He had a son near the age of Obedience, and saw his chance to get a good wife for his boy very cheaply. The Christian family were too near starvation to dare to stand on terms with their only benefactor. For three dollars Obedience was betrothed into the mountaineer's family, with an agreement between the two fathers that the girl should still go to school and that the boy should also be educated in the Christian schools.

In those days the Christian church seemed blotted out of Shansi forever. "Go to a Christian school? Oh, yes; certainly," said the villager, "if ever there are any Christian schools." So the betrothal papers were drawn up, but the agreement about schools was not put in writing, Mr. Wang taking his friend's word in good faith.

Now, eight years later, the mountaineer appeared in Tai-ku, demanding his daughter-in-law. The boy had never been sent to school, and they denied the agreement out and out. The prospect dismayed Mr. Wang. His daughter had entered the church on profession of faith. Now must she spend the rest of her life in an isolated mountain village? Must she burn sacrifices to ancestors and worship at idol shrines? She would surely have to bind her feet; in short, she must be dropped into the depths of heathenism.

We, too, were dismayed when the story was told us, for it shattered all our hopes of sending Obedience to Peking and of her return to help us after her education was completed. It must not be! There *must* be a way out.

A betrothal in China is scarcely less binding than marriage, but sometimes it can be dissolved by consent of both parties. Would the father-in-law of Obedience be willing to take money for his claim, and how much? Mr. Wang negotiated, and met an unexpectedly favorable answer. Perhaps the villager himself was growing a little uneasy about the prospect of so unusual and superior a daughter-in-law. No other family in the village had such a wife for a son. What large feet she would have, bound for the first time at such an age! Perhaps she would put on airs because she could read and no other in the family could. It was announced that the betrothal would be canceled for five and one-half dollars.

The sum is not large, truly, but it might have been ten times as much so far as poor Mr. Wang was concerned. Hard times like these do not find our Christians with many extra dollars on hand. So Miss Heebner decided that the women's work in Tai-ku demanded the saving of Obedience, and sent the money. In due time there came back a long sheet of red paper, folded and decorated with gold and black characters, which is now kept as a precious possession. Within its folds lie possibilities of happy school days, a Christian home, and a life given to ministry for Tai-ku, its women and its girls.

What do you think of the investment?

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

A FRESH START

As in the churches, so in the Home Department of the Board, September is the month of beginnings. It starts a new campaign to secure men and money for the needy fields. Usually the money comes slowly at first. The urgent appeals of the summer and the closing financial year have drained the springs. September is always a dry month for the treasury. This year it has been specially so. The financial statement below shows a marked decline from the receipts of September, 1907, and that too in the most significant item, gifts of churches and individuals. It is somewhat comforting to look further back and see that this year's figures are still a little better than those of September, 1906. The fact is, the first month of the Board's year is not a reliable financial barometer.

The point of concern just now is what pastors, churches, and individual friends of the Board are planning to do for their foreign missionary work this year. It promises to be a year of returning prosperity in the industrial and commercial world. Is it not to be also a year of larger, more intelligent, and more enthusiastic giving to foreign missions? The Young People's Movement and the Laymen's Movement are rapidly enlarging the company of those who feel the pull of the missionary enterprise. Now let a Ministers' Movement and a Deacons' Movement seek to secure an enlarged gift from the Church that has got a new vision of its calling!

THE FINANCIAL STATEMENT

RECEIVED IN SEPTEMBER

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1907	$13,892.17	$875.00	$593.98	$4,082.92	$9,984.60	$942.50		$30,371.17
1908	7,442.64	4,279.50	493.57	5,435.51	1,428.46	927.50	$229.38	20,236.56
Gain		$3,404.50		$1,352.59			$229.38	
Loss	$6,449.53		$100.41		$8,556.14	$15.00		$10,134.61

THE BOSTON MISSIONARY CAMPAIGN

The leading characteristics of the campaign for foreign missions to be held in Boston, November 13–22, are the interdenominational scope of the meetings, the singling out of the men of the churches as a field of effort, and the wide variety of the program. This massing of missionary forces would not have been possible a few years ago, but such has been the growth of unity in the foreign work that now the boards of such denominations as the Episcopal, Baptist, Methodist, Presbyterian, Dutch Reformed, and Congregational are working hand in hand with harmony and enthusiasm. For ten days there will be a merger of all foreign missionary forces in order to make an effective and lasting impression upon Boston. The merging agent is the Laymen's Missionary Movement, and we may regard this campaign as the highest development of their method of work, which has become familiar in so many cities.

The object is to reach laymen as the most backward section of the church in this foreign enterprise, and naturally laymen will be brought to the front as speakers and workers. Since last spring a committee of Boston laymen have been at work perfecting the details of the campaign; and if the meetings achieve success it will be due very largely to their work. There is an impressive array of subcommittees in the circular recently sent out, and very early in the fall the plans reached a point where the services of Rev. Frederick H. Means were required as an executive secretary, with Rev. Warren P. Landers as his assistant. A glance at the program for the week will reveal what a great task these gentlemen have in hand. Few who attend these meetings can realize the immense amount of thought and labor involved in the preparations. It has been kept in mind that this Boston campaign should be a model for the campaigns planned for St. Louis and other cities.

An examination of the program will also show how intensely practical the meetings will be and how many sides of church life they will touch. No aspect of the subject is overlooked. The prayer meetings will emphasize the spiritual undergirding of the work; the addresses by missionaries will supply the needed information as to the actual work being done; the meeting on stewardship will inculcate right principles as to the use of money; the meetings for pastors and church officers will place the chief responsibility where it belongs; the denominational group meetings and the local church meetings will apply the new impulse for the benefit of each denominational board; the institutes will project the new plans into the coming year by equipping a goodly number of workers; and, finally, the banquet, together with the closing Sunday meeting, will set forth a definite and inspiring objective for the churches of Greater Boston in their gifts for world evangelization.

The campaign is well conceived and is certain to be well carried out. It only remains for us to seek the approbation and presence of Him for whose sake all these things are done. To this end let all friends of missions pray most earnestly. May Boston be shaken from center to circumference, and may this rising of the men place the foreign enterprise in the very front of the thought and activity of the church!

PROGRAM OF BOSTON CAMPAIGN

It is too early to give the names of all the speakers at the laymen's meetings, but the outline program which we give below will be sufficient to indicate the scope of the campaign:—

Friday, November 13. Preparation Day.

All churches holding services are asked to devote the time, in so far as possible, to prayer for God's blessing upon the foreign work and upon the special meetings about to be held.

All committees connected with the campaign will meet for prayer in the lecture room of the Park Street Church in the afternoon.

Sunday, November 15. The First Sunday.

The pulpits of Greater Boston, so far as possible, will be supplied morning and evening by distinguished missionaries and missionary speakers, it being the purpose to have speakers address churches not of their own denomination so far as this may be practicable. The pulpit supplies will be arranged by a carefully selected committee. Where speakers are not provided it is urged that pastors of churches should themselves set forth the opportunities and needs of foreign missions and call attention to this series of meetings.

Monday, November 16. Pastors' Day and the Banquet.

A union meeting of all pastors and theological students is planned for Park Street Church at 10.30 A.M., to be addressed by speakers of national reputation who have expert knowledge

of the minister's problems and opportunities in advancing the missionary enterprise.

The banquet will be held in Tremont Temple in the evening, invitations being issued in such a way as to obtain as representative a company of men as possible. The purpose of the banquet is to state the case for foreign missions in such a way as to lead to a definite proposition as to the increase of gifts from Greater Boston. The men at the banquet, after hearing the case stated, will be asked to appoint a large representative committee to consider the matter and report a definite proposition on the next Sunday evening.

Tuesday, November 17. First Institute Day and Stewardship Meeting.

One session, from 2 to 4 P.M., will be devoted to the study of practical problems connected with developing missionary interest and collecting funds in the local church, after the manner of what have come to be called in missionary work "institutes." Distinguished missionaries will set forth briefly for workers the religious situation in various lands and the great successes of missionary work.

The Stewardship Mass Meeting.

The evening meeting will be held in Tremont Temple, and will be open to all men without ticket. It will be upon the subject of "Stewardship, or the Right Use of Money for a Christian."

Wednesday, November 18. Second Institute Day and the Church Officers' Meeting.

There will be a second institute on this afternoon, at which prominent missionaries may be expected to speak.

CHURCH OFFICERS' MEETING

In the evening in Tremont Temple there will be a gathering of rare interest and power. The purpose is to bring together the officers of all the churches — trustees, deacons, elders, stewards, vestrymen, prudential committees (whatever designation may be used), and Sunday school superintendents. Tickets will be issued and the officers of each church will be invited to sit together. The addresses will be by men selected with great care, men who are familiar with the duties of local church office and who have had a vision of the wide field.

Thursday, November 19. Denominational Day.

The day will be given over to the denominations to arrange as they think best, for the purpose of meeting their own missionaries and workers and making such plans as may seem best, looking to each denomination accomplishing its share in the aggregate sum which may be agreed upon.

Friday, November 20. Local Church Day.

Since many churches hold meetings for worship and prayer on Friday evening, the day is left open for the local churches to plan and pray, each over its own part in the great endeavor.

Monday to Friday. Noonday Prayer Meetings.

Each day, except Saturday, a great noonday missionary prayer meeting will be held in Park Street Church, led by men of national reputation.

Saturday, November 21.

No public meetings. The general committee meeting will be held to outline a policy for the city and to draw up a report for Sunday night.

Sunday, November 22. The Last Sunday.

Pulpits will be occupied, so far as possible, at the morning service by visiting speakers, as on the first Sunday.

SYMPHONY HALL MEETING

The closing meeting of the campaign will be held Sunday evening in Symphony Hall. Admission will be by ticket, the purpose being to secure representation from every church of Greater Boston, to hear the report of the General Committee and reports from the churches, so far as may be possible, as to the progress made during the week.

FOREIGN DEPARTMENT

FIELD NOTES

A Hunger for the Bible

(Micronesian Field)

In that lonely and belated corner of the United States known as the island of Guam they are waking up to the worth of the Bible. Mrs. Case writes that there is a constant and increasing call upon the missionary for English and Spanish Scriptures. One young man had recently come to get some copies because he had loaned his own copy so much that it was worn out. Men and boys who could read would borrow his Bible and pore over it till the early morning hours. The Roman Catholic priests objected, and called upon those who had been so engaged to confess their guilt. When the answer was made that there was no sin to confess, a priest admitted that it was a good book, and granted permission to read it secretly. Mention is made of one intelligent Catholic who through such Bible reading has come over to the Protestant faith and joined our mission church with real earnestness and satisfaction.

Are Missionaries Safe in India Today?

(Marathi Field)

Early in August a mob surrounded the Australian Mission compound in Pandharpur, and began to stone the windows of the buildings. One of the ladies of the mission hearing the disturbance ran out to pacify the crowd, but was set upon and murderously assaulted with sticks and stones; thrown down, she was nearly strangled and terribly wounded in head and face. The mob seeing her bleeding profusely and thinking she was dead dispersed as suddenly as it had gathered. The officials promptly set about finding and punishing the ringleaders.

Alarm has been taken at the event, because of the disturbed condition of India and the apprehension that here is a sign of imminent and widespread danger to missionaries in this time of reaction. It is a matter of special concern to the friends of the American Board, because Pandharpur is only forty miles west of Sholapur, and thus adjoins that part of the American Board's Marathi Mission.

But Mr. Gates, now in this country, reports that letters from Sholapur indicate that there is no occasion for general alarm. Pandharpur contains one of the most sacred shrines in its presidency, and is a famous place for pilgrims. Here a campaign of sedition has been vigorously pressed. One revolutionist who has been repeatedly punished for lawless utterances, and has now been transported, made it his business to instigate attacks on the missionaries there. Furthermore, it is the opinion of some who have watched the work at Pandharpur that the ladies of that station have been more zealous than discreet in their evangelistic efforts; that they have not been sufficiently considerate of Hindu prejudices in selecting their preaching places or in choosing their methods of address. Seventy-five of Pundita Ramabai's girls have been at that station for some time, preaching under Miss Steele's direction, and houses have been built for them there with the evident intention of making it a permanent location. These native young women seem not to have been disturbed. All in all, Mr. Gates concludes that our missionaries are not

in any considerable danger. The Mohammedans (60,000,000), most of the common people, and most of the 250 or more native states, covering more than a third of India, are believed to be loyal to the British government. Patience, courtesy, good will, and Christian devotion will enable the missionaries to carry themselves safely through this time of upheaval.

Thoroughgoing Revival at Tung-chou

(North China Field)

Spiritual life has not been at high-water mark in Tung-chou in recent years. Misunderstandings and suspicions arose among the Christians over the applying of indemnity funds until the religious life of the churches in the Tung-chou field was ebbing away. Last May an earnest effort was made to turn the tide. A fortnight of special services was undertaken, the first week under the leading of Mr. Goforth, of Honan, the second under Dr. Arthur Smith. Careful preparation was made for these meetings, and they were immediately blessed. Mr. Goforth came from two weeks of such services in Tientsin, and after having had some share in revival work in Korea and some knowledge also of the work in Manchuria.

The story of the mighty transformation in these other fields was listened to by the people of Tung-chou with rapt attention. At length began to appear here also the signs of a religious awakening. From the beginning it was urged that there should be no excessive demonstrations of penitence and grief, but rather private confession to God of secret sins, and confession in public only of such sins as were known to others or required public acknowledgment in order to secure peace of mind. So gradually and quietly there began to be confessions; many acknowledged the shame of their suspicions of their fellow-Christians and their pride of heart. Others acknowledged their transgressions of one or another commandment, chiefly the sixth, seventh, and eighth Many of the students in the college and boarding school were included in the numbers reached, and a new atmosphere of humility, sincerity, and religious earnestness was created. So the mission year which was dark at the beginning closed with a large promise of better things from a revised and cleansed membership. If this revival of true religion did not come with so sweeping a rush as that of the year 1900, it seems to have been as deep and thoroughgoing. The outlook for further work in Tung-chou, Mr. Wilder concludes, is full of hope.

A Free Press in a Free Land

(Eastern Turkey Field)

A circular just received from Harpoot, and signed by President Riggs of the college there, bears on its last page an advertisement that the Euphrates College Press is prepared to do general job printing and solicits patronage.

The first paragraph of the "Announcement," which appears on the inner pages of the circular, tells the eloquent fact: —

"With humble thanksgiving for the way in which God has answered prayer in bringing in the new era in this land; and with sincere gratitude to His Imperial Majesty the Sultan, who has granted the freedom of the press in his empire, the Euphrates College Press resumes its work, after a silence of a quarter of a century."

Educating the African

(Zulu Field)

An event of importance to our mission work in Natal was the opening of the new building for the station day school at Adams, August 24. It is a fine structure, built of brick and cement, ornamental as well as substantial, the first building put up from the education fund provided by the Reserve rents. The natives at Adams are justly proud of the building, which has cost over five thousand dollars and is the best of its kind in the colony. The opening exercises, under the direction of Mr. Cowles, to whose care and energy the building is due, were of

great interest, but nothing was so stimulating as the sight of the 300 pupils from the station school and from Jubilee Hall, Mr. Bridgman, who reports this item of news, remarks that the natives have never been so interested in educational matters as today. Mr. Hall, whom the September *Herald* reported as sailing for Natal to supervise the normal instruction which the Natal government is to support there in connection with Amanzimtote Seminary, reached Durban August 23, just in time to be present at the opening of the new school. It is felt that he has arrived at an opportune moment to help in the shaping and developing of the new system.

LETTERS FROM THE MISSIONS

WESTERN TURKEY MISSION

THE NEW DAY

The mails from Turkey continue to bring expressions of exuberant joy from the missionaries, who can hardly believe what their eyes see and their ears hear. We are permitted to quote

THE COLLEGE CLOCK
Anatolia College, Marsovan

from a private letter of President Tracy, of Marsovan, to friends in America, some sentences which indicate the fresh courage which has come to our burdened missionaries and their sense of the increasing importance of their task: —

"If I had boarded a comet and were riding on the cowcatcher around the periphery of the solar system, I could hardly be in more of a whirl than I am with the rush of events. I just remarked at the supper table that I think the thin end of the millennium has come in. It seems to me somehow that the means are going to be provided for the carrying out of our plans. Faith opens up like morning glories in dew; I hope it won't close up if the sun waxes hot.

"If we have been praying long and suddenly Peter knocks at the door, why should we disbelieve? I do not suppose that troubles are all over, but I do believe it is Peter's voice at the door. I speak figuratively, of course. We have so long prayed for deliverance, why doubt when it comes? This is the Lord's doing, and it is marvelous in our eyes. Already Mohammedans are turning their eyes toward our institutions with longing for the advantages of our education. I am mistaken if wonderful changes of attitude are not manifested in the near future. Never did our college motto, 'The Morning Cometh,' sound so prophetic. What opportunities for sound educational work, in the fear and love of God, are now suddenly opening up before us?

A Single Illustration

"I am going to mention one thing to you. We have in our field a very faithful preacher, with a family of six children. He is proposing to enter upon labors in a nest of Greek villages in the mountains, where a most hopeful evangelical movement is going on. His support must be meager at best, and

he longs to have his children educated. One of his boys could earn part of his expenses by working in the Industrial Department here while he studies. But it will require about fifty dollars a year besides to take him on.

"Notwithstanding the whirl of the universe I manage to sleep; sleep is sweeter when living is worth while."

FOOCHOW MISSION

THE NEW TIMES AT SHAO-WU

From Rev. C. S. Storrs's, Jr., recent report letter as correspondent from Shao-wu under the Station Plan, we take these fresh evidences that China is really changing: —

"In our corner of this great province the crusade against opium, the new education activity, the new patriotism, the rush for foreign conveniences and toys, are all of slower movement than at the centers of foreign trade. It is just as it is with you. In your smaller towns and villages you feel the things that agitate the national life more tardily than do the larger places. Yet the new day has come for all of China. There is no turning back now. At Shao-wu the opium dens do not flaunt their signs gaudily and daringly as before, and there are fewer of them. The public schools, on paper at least and according to the newly painted signboards, are arranged according to the modern plan. The police on the streets and the squad of soldiers housed in the great temple across the brook from our houses are uniformed in semi-foreign garb. The talk in the shops and in the homes has a wider, more national scope than of old, and is full of queries about this and that feature of Western life.

And a New Religion

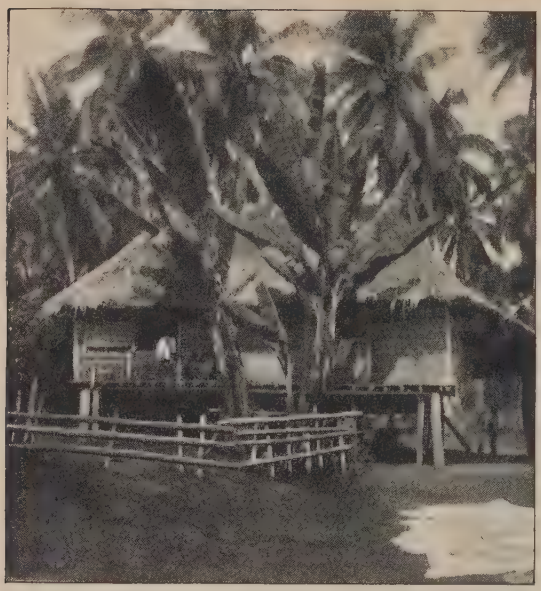
"I've often thought of writing you about a peculiar religious movement that has sprung up all through the Shao-wu region and seems every year more flourishing. Its adherents are called 'Worshipers of Space,' or 'Emptiness.' They have cast away their idols, and now make their daily prostrations either in an airy loft before a shrine of a huge sheet of blank red paper and a tiny looking-glass, or in the open, preferably the top of some gracefully arched bridge, where above and below they can have as much as possible of their revered element. The prophet of the sect, a burly, domineering old fellow, 'Uncle Liao,' came over from Kiangsi to the west of us, and about three years ago established himself on a sunny hillside five miles below the city. Here he has built a great establishment, and hither resort large numbers of the infirm and ailing, who are cured by alternately worshiping him and the great shrine with the ideographs meaning 'the void,' or 'space.'

"He is especially successful in curing opium sots, who seem to forget their agonies in the midst of their fastings and prostrations. I visited the old fellow sometime ago, and from the little I saw readily understood the personal dominance of the man over his followers. As we cracked his melon seeds and sipped his tea, we tried to engage him in conversation about the 'way.' 'Ah,' remarked the crafty old sinner, who could himself scarcely read a dozen Chinese characters, 'the true way is hard to find.' His birthdays are supposed to be the great days for healing, and on them hundreds resort to him. Everywhere I go I find increasing numbers of the sect. To me it always suggests two things: the Athenian worshipers of the 'unknown God,' and also the tremendous heart hunger which forty centuries of civilization have developed no faith to satisfy. Thank God we have what can satisfy them; only our hands are so few, our energies so inadequate; it goes to the heart to see such thousands feeding on husks instead of on the Bread of Life."

MISSION TO THE PHILIPPINES

SETTLING IN THE NEW HOME

Dr. Sibley has reported various observations of his new field in connection with starting medical work in the Phil-



A MINDANAO HOUSE

A MINDANAO MARKET

ippines; and these reports have found their way into one or another of the Board's publications. The *Herald's* readers will be interested in sharing some of the experiences of which Mrs. Sibley writes in connection with the beginning of their home life in Davao: —

"At last our goods have reached us, and we are getting settled in our new home; and there is such a lot of work in trying to settle a home. The houses are queer places, although we are fortunate in getting a very good one as houses go over here. We have three rooms, a large veranda, and a kitchen. The house is built eight feet from the ground, which is essential over here on account of the dampness; it has a high Nipa roof, and partitions going only part way up, so we think it will be cool. In fact, so far it has proved to be so. We have a large yard and some chickens. They are necessary, as one pays twenty cents for three fresh eggs. Prices in Manila are almost beyond our means, and here in Davao absolutely nothing can be obtained unless some one happens to sell out his things.

"A large lizard has just startled us by coming thump on to the floor from the roof. When I say large I mean about seven inches long. They are in all the houses. In fact, we like them, because they eat some of the ants and flies; only it is rather trying when they fall into your

soup, as they sometimes do. There are many rats and other things in the roof; lots of centipedes. We have not yet seen the house snake, but from all the noises we hear at night I think it easily might be there.

"The people here are on the whole very friendly, and welcome a doctor. They think it wonderful that they can be relieved from their sufferings to a certain extent. I think when we get a hospital built we shall not lack people to put in it."

MARATHI MISSION

MAKING MONEY COUNT

The Plymouth Church of Minneapolis not only supports as its missionaries two of its members, Rev. and Mrs. Alden H. Clark, of Ahmednagar, but it generously sends them from time to time extra gifts to be used in their work. In acknowledging this help Mr. Clark makes so clear the planning and piecing which have to be done to meet at all the pressing demands of the hour that we appropriate for the *Herald* a portion of his letter: —

"I want to tell you a little of the value to the work of the kingdom which your gifts will have and are having, and in doing this I hope to give you a side glimpse or two of our work.

Studying the Needs

"But before I do this I think that, since Plymouth Church has so many business men in it, you would like to know that the financial side of our work here is carried on on thoroughly good business lines. I have to render an account to the mission of every cent of the money you send, and my account goes under the careful scrutiny of auditors, who consider it their duty not only to see that the accounts are accurate, but also to satisfy themselves that the money was wisely and legitimately spent. Further than this, I cannot take your gifts and spend them for any object that appeals to my individual judgment as good. If I propose to spend money for any object not already approved by the mission, I must secure the formal approval of the mission. Not only so, but if within any school or institution of which I may be in charge I want to employ a new teacher or raise the salary of any old teacher, I must have mission sanction for such action. Of course these rules do not keep me from small expenditures that suggest themselves and seem advisable, but they do in general guarantee that I shall not launch out on any foolish expenditure, but shall in all large matters be governed by the mature judgment of the whole mission.

Training the Native Worker

"Now the mournful fact is that the mission heartily approves, indeed thinks of strategic value, a large amount of work which goes beyond their power to support. In this way I am given charge of the Teachers' Training School, which every one in the mission agrees is absolutely vital to our work, and on whose character and influence depends, in large measure, the effectiveness of the work. This school has been neglected for some years and its cost reduced to the very minimum, because when the Christian Literature Society gave it up it fell on the already overloaded shoulders of our mission. In giving me charge of this school the mission gave me the clear mandate to renovate and remodel the school to meet our present needs; but the mission did not and could not give me money to do this, and indeed was not able to give me all the money needed to run the school on its old basis. It has been your gifts and your gifts alone which have kept this school running. It was your gifts and your gifts alone which made it possible for me to start the work of improving the school, so that it may meet the needs of the twentieth century."

The Ministry of Music

After describing several other lines of effort into which some of the gift

had gone, Mr. Clark touches upon the peculiar value of music as an aid to mission work: —

"The way to the heart of an Indian is music, his own weird, minor music. Almost all Hindu holy men go about singing. The most popular form of Hindu religious service is largely musical. Now for a long time our mission has used this fact somewhat, and has imitated the Hindu form, using Christian hymns. But our Christians are few of them experts in this, and as a result we have stuck altogether too closely to the stiff foreign way of preaching. But we have in our Ahmednagar Christian community the leading poet of Western India, a Brahman convert who knows all about the Indian musical-religious services. He is ready to start a school to teach the normal school and high school boys this art, but did not see where to get the money for the necessary musical instruments and for the pay of an assistant teacher of technical skill. Here again your gifts did a very real service. I think it is more important that these embryo Christian teachers of the normal school should be equipped to reach the people in their own religious dialect of music than that they should teach arithmetic by the most modern method, and so I told this Brahman convert that I would stand back of him in his new venture.

"These are the main ways in which your money is being used. The money cost of none of them is large according to American standards, but I think you will realize from what I have said that the effect will be really far-reaching and important. The prizes for the examination of village teachers, stimulating over two hundred men to greater effort, the reprint, putting our mission work in attractive form before over a thousand American travelers and church members, and the school of Oriental religious music, fitting our young men to preach Christian truth in the universal religious language of the people, all these together will probably not cost me over two hundred rupees, or sixty-six dollars."

THE WIDE FIELD

NEW GUINEA

WHERE CHALMERS WROUGHT

Within a year Rev. A. N. Johnson, home secretary of the London Missionary Society, has made a tour of its fields in Australasia and New Guinea. Writing in the September *Chronicle* of impressions of his tour, he declares that all along his route through New Guinea he realized the influence and almost the presence of James Chalmers. In one village he saw in several houses that picture of "Tamate" which he had seen adorning so many English Sunday schools. At another place he found a stained glass window in the church in memory of Chalmers and another missionary martyr. Still more directly were his thoughts turned back upon Chalmers's history as he was called upon at Daru to bury some bones, supposed to be those of Chalmers, that had been recently recovered. The service at the grave, attended by the captain and crew of the *John Williams* and by some South Sea teachers who had worked with Tamate, was affecting indeed. Secretary Johnson concludes this account of his tour with the following estimate of the stability and progress of the work to which Chalmers gave his life: —

"I have been asked since my return if I was encouraged by what I saw in New Guinea. I certainly was, and I give two reasons out of the many that are at my command for thanking God for what he has wrought and for taking fresh courage. The first is the number of New Guineans now engaged as Christian pastors or teachers among their own people. The dependence of the mission upon the South Seas is

much less than it was. Out of 175 such teachers seventy-eight come from New Guinea and eleven from the Torres Straits, so that from these two parts of the New Guinea Mission more than half of the native ministry is supplied.

"The other reason is supplied by Turituri, one of the outstations of Daru, in the west. I visited a beautiful wooden church there, which had been brought from Sydney and erected at a cost of £286. All this sum, except £10, was raised by the people of Turituri and an adjacent village, about four hundred in number. To do this many of them went to work for months upon the reef and in diving boats, and then gave £1 for themselves, another for their father and mother and each of their brothers and sisters, and some would even give the same sum in the names of their departed relatives. When the church was opened, in 1906, some natives were present from villages that had never been heard of before, and some had walked no less than 100 miles that they might see 'the house of the great God.' It is the day of beginnings in Papua, but it is a *day;* the dawn has come and the darkness is passing away."

PERSIA

IN THE MIDST OF STRIFE

Disorder and alarm prevail in Persia while the controversy between despotism and democracy drags on. There is inevitable interruption to missionary work and people's minds are disturbed, but so far the missions have not suffered violence. *Woman's Work*, the magazine of the women's foreign mission societies of the Presbyterian Church, made its October issue a Persia number. From its opening article, entitled, "The Latest Word from Persia," by Sec. Robert E. Speer, we take this summary of the situation: —

"The many friends of the missionaries in Persia have reason to be thankful that in the present disturbances there the missionaries are not and have not been in personal danger, nor have the Christian populations had to suffer specially for their faith. The troubles have been internal and political. Special care seems to have been taken to avoid any foreign complications which might have followed injury to foreigners, and the fighting has not been of Mohammedan against Christian, but of party against party among the Mohammedans.

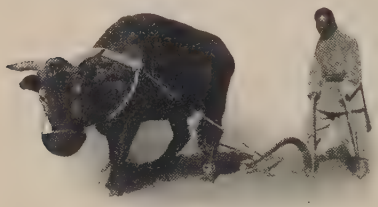
"The difficulties have been confined, also, largely to the two cities of Teheran and Tabriz. In Teheran, after a short conflict, the Parliamentary party seems to have been overthrown. Much damage was done to property and some lives were lost, but the missionaries were at no time in peril. In Tabriz the struggle has been more prolonged. It began at the end of June, and the last letters received — dated August 13 from Tabriz — state that the conflict, which began fifty days before, was still going on. The lack of food has caused great destitution among the people. The board has already forwarded $2,000 for relief to Urumia and Tabriz.

"Through the authorization of the State Department, the American flag has been flying over the mission property in Tabriz and over the dwellings of all American citizens.

"The report of the granting of a constitution in Turkey has encouraged the Constitutionalist party in Tabriz, but the support of the government in Teheran has naturally been given to the Royalists."

Plowmen in China

This part of the Chinese world has kept to its usual round of life, three meals a day, if so fortunate as to find the food for so many; rice, whiter or darker, according to ability to buy, more often mixed with the dried sweet potato for the poorer people, who are largely in the majority. Many would be glad to have continuously full meals of this, the cheapest food known in this part of the world. To obtain these the continued processes of plowing and planting, with culture and harvest, have occupied the waking hours of millions of Chinese peasant farmers. The missionary must have the humble faith



PLOWING IN CHINA

and patience of the husbandman during the plowing, planting, and cultivating days of mission work, and such we may count the work of 1907 in this station. Three hundred thousand heart fields, most of them cultivated in the interests of the god of this world, are a jungle that is appalling. To clear a little space and keep it clear for the Master's use is a task that has little of the play element about it. Three hundred square miles have been dotted, with one little center to ten square miles for the sowing of gospel truth; just a few furrows turned in the wilderness where the sower goeth forth with weeping, bearing precious seed. And one sometimes wonders if the refrain can be true that rings out of the wonderful Word, "Shall doubtless come again with rejoicing, bringing his sheaves with him."

The good Lord has other plowmen, and they have come into this wilderness during 1907 and have said, "We are willing to work with you, the men of the Christian Church, for we, like you, wish to plow up the ground and get rid of the foul weed, opium." So in July the Anti-Opium Society of Pagoda Anchorage held its first public meeting at our chapel in Iang-seng, with Pastor Lau as president. The submagistrate, whose *yamen* is but a little way from our chapel, was present and made his little speech with us, who are haters of the black enemy of China. He did not say he was more literally Scriptural in practice than Pastor Lau and some of us, for he loves his enemy, and finds the imperial edict hard to obey.

This plowing is just the "striking out furrows," marking a great field to be plowed. All the opium den signs have disappeared from the towns and villages. In 1906 hundreds of acres were planted with the poppy, and in early 1907 it was everywhere in evidence. Now all up and down this 300 square miles, over which I have traveled considerably since last September, not a poppy plant have I seen. To be sure, great quantities of opium are still eaten by its *habitués*, but under cover and on the back streets. Many young men will be saved from beginning to use this terrible drug, and some who were beginning to use it will be encouraged to stop. A few of those enthralled will break its bonds, and for the aid of such we know of nothing equal to a real introduction to the living and spiritual Christ, the Saviour of sinful men, in his word of life.

Other plowmen are those who have given up faith in idols and would persuade others to follow them. This is our opportunity to show them that this counterfeit implies that there is the true, and that in turning from the counterfeit they must not also turn from the true, which is the Spirit of the infinite God, our Heavenly Father.

From a report from Rev. George H. Hubbard, in the "Foochow Messenger" for April, 1908.

THE BOOKSHELF

In the Valley of the Nile. By Charles R. Watson. New York: F. H. Revell Co. Pp. 249. Price, $1.00.

As secretary of the United Presbyterian Board of Foreign Missions, which for half a century has rendered admirable service in Egypt and the Soudan, Mr. Watson has gathered a fund of interesting material about that part of the world. The six chapters which comprise this book give a clear outline of the missionary movement in the Nile Valley from the earliest days of Christianity, and incidentally furnish many facts that tourists are glad to know. Those who are studying Moslem lands in the course of United Study of Missions will find it an excellent book of reference.

The Teaching of Jesus. By Dr. J. P. Jones. London and Madras: Christian Literature Society. Pp. 194.

The purpose of this little book determines its character and its character is admirably suited to its purpose. It is intended as a primer of Christian instruction for the youth of India whose rearing is in the atmosphere of Hinduism. Such being its object it is highest praise of the book to say that it is simple and plain. It confines itself strictly to the teaching of Jesus as subject-matter with which to make known what Christianity is. There is no criticism or belittling of apostolic teaching; it is simply omitted that interest may center on what Christ himself taught. Its field of inquiry is the four Gospels, its method is inductive, its attitude that of the devoted student and not of the dogmatist, its nine chapters being subdivided each into a series of studies followed by brief meditations. How pre-eminently practical is the motive of the book may be judged from the fact that the single chapter on "Our Lord's Teaching Concerning the Disciple" is more than one-third of the whole.

THE CHRONICLE

Departures

September 25. From San Francisco, Rev. Dr. and Mrs. J. H. DeForest, returning to the Japan Mission; also Rev. Horatio B. Newell. (See page 498.)

September 26. From New York, Rev. and Mrs. Ernest C. Partridge, returning to the Western Turkey Mission.

September 29. From New York, Rev. and Mrs. John J. Banninga, returning to the Madura Mission. (See page 498.)

October 3. From Boston, Dr. and Mrs. Frank Van Allen, Rev. and Mrs. F. E. Jeffery, returning to the Madura Mission, and Miss Gertrude E. Chandler, to join the same mission. (See page 498.)

October 17. From New York, Rev. Henry Fairbank, returning to the Marathi Mission. (See page 498.)

Arrivals in this Country

August 9. At Boston, Miss Annie E. Gordon, of the Central Turkey Mission.

September 5. At New York, Miss Mary M. Haskell and Mrs. George D. Marsh, of the European Turkey Mission.

September 12. At Montreal, Canada, Miss Jean P. Gordon, of the Marathi Mission.

September 19. At New York, Mrs. W. C. Wilcox and Miss M. E. Price, of the Zulu Mission, and Dr. H. H. Atkinson and family, of the Eastern Turkey Mission.

October 2. At New York, Mr. and Mrs. John E. Merrill and Miss Olive M. Vaughan, of the Central Turkey Mission.

Death

September 8. At Pei-ta-ho, North China, Mrs. Ursula Stanley, wife of Rev. Charles A. Stanley, D.D., of Tientsin. (Fuller mention will be made next month.)

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That service on the Prudential Committee is no sinecure is emphasized by certain figures which the clerk reported at the last meeting of the Committee prior to the Annual Meeting of the Board. It appears that thirty-three meetings of the Committee were held during the year 1907–08; that at least a quorum was present at all meetings save two in the month of August; that at these meetings 932 topics were presented for action; that 142 of these topics were by vote referred to various subcom-

mittees for consideration and report, and came up again for final action; so that in all there were over one thousand subjects discussed and decided during the year.

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Grievous news comes from Peking of the alarming sickness of Dr. Ament. The nature of the malady is not clear, but repeated operations have been necessary and the outcome seems doubtful. We join in the prayer and hope with which those by his bedside keep watch.

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On September 10 the attention of the Woman's Board of Missions of the Interior was called to Miss Ella Buell, of Oak Park, Ill., as a possible teacher for a three-year term for Marash College, Central Turkey; September 11 they had secured her assent to their proposals and September 19 the young lady sailed from New York on the steamer with Miss Ainslee and Miss Peck. There seems to be as much enterprise and push in the missionary business as in any other modern industry.

∴

While the DeForests were waiting in Seattle for their steamer to Japan, twenty men of the city, leaders in business rather than in church affairs, were invited to dine at the Rainier Club to meet the Doctor and to hear him. Rev. E. H. Smith, who devised the affair, thinks that some prejudices were broken upon the subject of the character and influence of missionaries, and says that it was a fine service which Dr. DeForest rendered in Seattle.

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During the jubilee at Sofia, described elsewhere in this number, Rev. James F. Clarke, with the efficient help of Misses Matthews and Pavlova of the Monastir Girls' School, maintained a dining club or "commons" for the mission circle, the party being lodged in the kindergarten building.

DONATIONS RECEIVED IN SEPTEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Parish ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00	
Carroll, Cong. ch.	2 60	
Dennysville, Cong. ch.	13 83	
Limington, Cong. ch.	8 00	
North Bridgton, J. E. Bird,	5 00	
Searsport, 1st Cong. ch.	27 00	
Springfield, Cong. ch.	6 00	
Waterford, 1st Cong. ch.	21 50	
West Brooksville, Cong. ch.	1 45	310 38

New Hampshire

Alton, Cong. ch.	2 00	
Bath, Cong. ch.	12 06	
Concord, 1st Cong. ch.	84 33	
Derry, 1st Cong. ch.	1 50	
Derry Village, Central Cong. ch., Mary D. Anderson,	1 00	
North Barnstead, Cong. ch.	2 00	
Peterboro, Union Cong. ch.	14 47	
Plaistow, Cong. ch. of Plaistow, N. H., and North Haverhill, Mass.	14 00	
Plymouth, Cong. ch.	19 50	
Stratham, Cong. ch.	20 00	
Swanzey, Cong. ch.	5 00	
Winchester, Cong. ch.	37 00	212 86

Vermont

Brandon, Cong. ch., toward support Rev. E. A. Yarrow,	30 00	
Cabot, Cong. ch.	9 92	
Chester, Cong. ch.	26 72	
East Brookfield, Cong. ch., toward support Dr. Charles W. Young,	7 31	
East Hardwick, Cong. ch., toward support Rev. C. K. Tracy,	16 00	
Essex Junction, 1st Cong. ch.	5 60	
Georgia, Cong. ch.	5 70	
Manchester, Cong. ch.	161 29	
Middletown Springs, Cong. ch., toward support Rev. E. A. Yarrow,	25 00	
Milton, Cong. ch., Mrs. R. S. Lincoln,	5 00	
Orwell, Cong. ch.	32 55	
Peacham, Cong. ch., toward support Rev. C. K. Tracy,	2 80	
Randolph, Bethany Cong. ch.	50 29	
Rutland, Cong. ch., Pierpont Fund, toward support Rev. E. A. Yarrow,	75 00	
Sherburne, Cong. ch.	7 25	
Thetford, 1st Cong. ch., toward support Dr. C. W. Young,	34 00	
West Brattleboro, Cong. ch.	21 50	
Westford, Cong. ch., for Shao-wu,	4 00	
Williamstown, Cong. ch., toward support Dr. Chas. W. Young,	13 46	
Williston, Cong. ch.	10 00	543 39
Legacies. — Newport, Hannah P. Dickerman, by John Young, Ex'r, add'l,		400 00
		943 39

Massachusetts

Amherst, Friend,	2 00	
Andover, West Cong. ch.	32 44	
Ashby, Cong. ch.	14 05	
Auburndale, Cong. ch.	11 90	
Ballardvale, Union Cong. ch.	6 71	
Belchertown, Cong. ch.	5 00	
Blackstone, Joseph Hoyle,	6 50	
Boston, French Evan. Cong. ch., 15.50; F. M. Newcomb, 1,	16 50	
Braintree, 1st Cong. ch., Storrs Ladies' Foreign Miss. Soc.	20 00	
Brookline, Harvard Cong. ch.	66 39	
Cambridge, E. E.	1 00	
Chester, 2d Cong. ch.	2 00	
Dedham, Miss M. C. Burgess,	100 00	
East Longmeadow, Cong. ch.	5 00	
Edgartown, Cong. ch.	10 75	
Fitchburg, German Cong. ch.	7 25	
Leominster, F. A. Whitney,	15 00	
Lincoln, Cong. ch.	135 00	
Needham, Mary H. Flint,	1 00	
Newbury, 1st Cong. ch.	30 09	
Newton, Eliot Cong. ch.	80 00	
North Attleboro, Cong. ch.	14 20	
Northampton, 1st Cong. ch., Rev. L. C. Seelye,	100 00	
Northbridge Center, Cong. ch.	19 43	
Oakham, Cong. ch.	29 00	
Orange, Central Cong. ch., of which 6 from Rev. J. K. Moore,	40 00	

Reading, Cong. ch. 2 50
Salem, Tabernacle Cong. ch. 100 00
Southfield, Cong. ch. 7 00
Springfield, Hope Cong. ch., toward support Dr. W. O. Ballantine, 221.31; do., Friend, 5; Olivet Cong. ch., 13.14; 1st Cong. ch., 5, 244 45
Waquoit, Cong. ch. 4 00
Ware, Gamaliel Marsh, 2 00
Warwick, Cong. ch., for Pao-ting fu, 8 10
Wayland, Ellen P. Reeves, for debt, 10 00
Wellfleet, 1st Cong. ch. 13 00
Westfield, Mrs. C. N. Yeamans and Kate S. Gray, 2 00
West Groton, Cong. ch. 12 00
Windsor, W. C. Goodell, 1 00
Worcester, Union Cong. ch., 46; Piedmont Cong. ch., of which 27 toward support Dr. and Mrs. J. B. McCord, 35; Plymouth Cong. ch., 32.18; Adams-sq. Cong. ch., 20; Bethany Cong. ch., 17, 150 18—1,327 44
Legacies.—Arlington, Maria E. Ames, by Harriet A. Daggett and Elihu G. Loomis, Ex'rs, add'l, 125 00
Springfield, Levi Graves, by D. Wells, Trustee, add'l, 45 00—170 00

1,497 44

Rhode Island

Providence, David P. Moulton, 50 00

Young People's Societies

MAINE.—North Edgecomb, Y. P. S. C. E. 1 00
NEW HAMPSHIRE.—Hampton, Y. P. S. C. E., 7; Hillsboro, do., for Aruppukottai, 3.80, 10 80
MASSACHUSETTS.—East Longmeadow, Y. P. S. C. E., 3; Lawrence, do., of South Cong. ch., 5; Wilmington, do., for Aruppukottai, 30, 38 00
RHODE ISLAND.—Chepachet, Y. P. S. C. E. 5 00

54 80

Sunday Schools

NEW HAMPSHIRE.—Manchester, 1st Cong. Sab. sch., toward support Rev. J. P. Jones, 62 72
VERMONT.—East Hardwick, Cong. Sab. sch., for work, care Rev. C. K. Tracy, 6 09
MASSACHUSETTS.—Harwichport, Pilgrim Cong. Sab. sch., 5; Lynn, Central Cong. Sab. sch., 31.22; Somerville, Broadway Cong. Sab. sch., for Mt. Silinda, 30; Worcester, Hope Cong. Sab. sch., 5, 71 22

140 03

MIDDLE DISTRICT

Connecticut

Bridgeport, Mrs. August Stadtler, 1 00
Darien, Cong. ch. 46 18
Deep River, Cong. ch. 10 00
East Glastonbury, Mary T. Hutchinson, 20 00
Greenwich, 2d Cong. ch., toward support Rev. L. Hodous, 12 00
Griswold, 1st Cong. ch. 22 00
Harwinton, Cong. ch. 37 20
Lyme, Grassy Hill Cong. ch. 10 00
Manchester, Mrs. Lucy G. Spencer, 1,000 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 27 50
New Britain, South Cong. ch., toward support Rev. and Mrs. D. M. Rogers, 814; Rev. Henry Upson, 5, 819 00
New Canaan, Cong. ch. 87 25
New Haven, Rev. G. A. Pelton, 1 00
Newington, Cong. ch. 5 00
North Madison, Cong. ch. 16 21
Plainville, Swedish Cong. ch., toward support Rev. C. E. Ewing, 5 00
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 5 70
Trumbull, Cong. ch. 16 45
Washington, Cong. ch. 90 00
Waterbury, Mrs. W. H. Camp, 75 00
West Haven, 1st Cong. ch. 21 00
Weston, Cong. ch. 15 43
Westport, Saugatuck Cong. ch. 3 48
Woodstock, 1st Cong. ch. 21 71
——, Friend, 10 00—2,378 11

Legacies.—Bristol, Andrew Ingraham, by W. A. Ingraham, Ex'r, add'l, 408 46

2,786 57

New York

Angola, Miss A. H. Ames, 5 00
Antwerp, 1st Cong. ch. 11 21
Brooklyn, Plymouth Cong. ch. 132 35
Buffalo, Mrs. Arthur C. C. Pollard, 5 00
Claverack, Mrs. Elbert S. Porter, 10 00
Gasport, Cong. ch. 9 10
Jamesport, Cong. ch. 6 75
Java Village, Cong. ch. 1 00
Kiantone, Cong. ch. 9 00
New York, Herbert D. Burnham, 5; Friend, 10, 15 00
Syracuse, Rev. Geo. A. Miller, 5 00
Tallman, Cong. ch. 3 64
Utica, Rev. Lewis Williams, 10 00
——, Friend, toward support Mrs. E. F. Carey, 225 00—443 05

New Jersey

Newark, W. W. Wolfe, 10 00

Pennsylvania

Edwardsville, Welsh Cong. ch. and Sab. sch. 44 10
Wilkesbarre, 2d Welsh Cong. ch. 20 00—64 10

Ohio

Ashtabula, 1st Cong. ch. 30 00
Conneaut, Cong. ch. 11 77
Eagleville, Cong. ch. 8 25
Edinboro, 1st Cong. ch. 9 00
Elyria, 2d Cong. ch. Woman's Asso. 15 00
Granville, H. R. Hislop, 5 00
Huntsburg, Cong. ch. Kingdom Extension Soc. 6 52
Lawrence, Cong. ch. 2 50
Lima, 1st Cong. ch. 35 00
Mansfield, Mayflower Memorial Cong. ch. 10 44
Oberlin, 2d Cong. ch. 30 38
Painesville, 1st Cong. ch. 20 17
Toledo, Central Cong. ch., 17.34; Washington-st. Cong. ch., 9.73; Rev. E. B. Allen, for work among children in Shansi, 1, 28 07
West Park, Cong. ch. 5 00—217 10

North Carolina

Bethel, St. Augustine Cong. ch. 53
——, Friend, 2 50—3 03

Young People's Societies

CONNECTICUT.—Bridgeport, 2d Cong. ch. Y. P. S. C. E., 14.99; Fairfield, Y. P. S. C. E., 20.78; Ridgefield, 1st Cong. ch. Y. P. S. C. E., 10; Trumbull, Y. P. S. C. E., 6, 51 77
NEW YORK.—Riverhead, Sound-av. Cong. ch. Y. P. S. C. E. 10 00
OHIO.—Cleveland, Bethlehem Cong. ch., Mizpah Y. P. S. C. E., 5; North Fairfield, Y. P. S. C. E., 3; Pierpont, do., for Pang-chuang, 10, 18 00
DISTRICT OF COLUMBIA.—Washington, Mt. Pleasant Cong. ch. Y. P. S. C. E., for Inghok, 30 00

109 77

Sunday Schools

CONNECTICUT.—Harwinton, Cong. Sab. sch., 2.41; New Britain, South Cong. Sab. sch., 18.85, 21 26
NEW YORK.—Clayville, Pilgrim Cong. Sab. sch., 4; Riga, Cong. Sab. sch., 5; Sherburne, Cong. Sab. sch., 15.57, 24 57

45 83

INTERIOR DISTRICT

Alabama

Anniston, 1st Cong. ch. Woman's Miss. Soc., 2.50; do., Rev. Jas. Brown, 2, 4 50
Dothan, Newton's Chapel, 1 60—6 10

Oklahoma

Hydro, Cong. ch.		3 70

Illinois

Chicago, Kenwood Evan. ch., for work in Ahmednagar,	250 00	
Chillicothe, E. F. Hunter,	25 00	
Forrest, Friends,	10 00	
Laharpe, Cong. ch.	11 00	
Lyonsville, Cong. ch.	23 00	
Seward, Cong. ch.	5 00	
Sherrard, 1st Cong. ch.	15 65	
Strawn, Cong. ch.	2 40	
Wataga, Cong. ch.	5 00	
Wilmette, Cong. ch.	31 81	
Wyanet, Cong. ch.	30 00	408 86

Michigan

Detroit, Brewster Cong. ch.	29 35	
Grand Rapids, Eva D. McBain,	20 00	
Leroy, Cong. ch.	5 00	
Northport, 1st Cong. ch.	7 40	
Somerset, Cong. ch.	8 23	
Wheatland, Cong. ch.	6 80	76 78

Wisconsin

Arena, 1st Cong. ch.	5 00	
Ashland, Cong. ch.	7 19	
City Point, Lutheran Evan. ch.	3 00	
Janesville, 1st Cong. ch., Samuel C. Cobb,	10 00	
Owen, Cong. ch.	4 23	
Prairie du Chien, Cash,	2 00	
Token, Cong. ch.	7 50	
Whitewater, Cong. ch.	20 00	
Withee, Cong. ch.	3 82	62 74

Minnesota

Edgerton, Cong. ch.	8 00	
Mapleton, Cong. ch.	4 20	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 112.50; 1st Cong. ch., 50,	162 50	
St. Paul, Mrs. Agnes and Miss Hattie Koerner, in memory of Adolph Koerner, for Sholapur,	25 00	199 70
Legacies.—St. Paul, Anson Blake, by Chas. T. Thompson, Ex'r, add'l,		450 00
		649 70

Iowa

Baxter, Cong. ch. Ladies' Aid Soc.	5 00	
Belle Plaine, Cong. ch.	22 10	
Cherokee, Cong. ch.	28 50	
Chester Center, Cong. ch.	5 65	
Fayette, Cong. ch.	17 00	
Lake View, Cong. ch.	20 15	
Lansing Ridge, Cong. ch.	4 00	
Mt. Pleasant, Cong. ch.	25 04	
Muscatine, Rev. W. H. Thomlinson, 5, and Mrs. Thomlinson, 3, for Aruppukottai,	8 00	
Newton, C. H. Jasper, for Pang-Chuang,	30 00	
Otho, Kalo Cong. ch.	1 75	
Red Oak, Cong. ch.	64 31	
Shenandoah, Cong. ch.	94 50	326 00

Missouri

Nichols, Cong. ch.	3 28	
St. Louis, Pilgrim Cong. ch.	43 49	
Webster Groves, Cong. ch.	26 55	73 32

South Dakota

Albee, Cong. ch.	2 78	
Gann Valley, Cong. ch.	4 50	
Ree Heights, Cong. ch.	15 00	
Yankton, Rev. and Mrs. E. W. Jenney,	10 00	32 28

Nebraska

Blair, Cong. ch.	12 00	
Brewster, Cong. ch.	2 00	
Cambridge, 1st Cong. ch.	10 23	
Grafton, Cong. ch.	10 00	
Omaha, Hillside Cong. ch., for Shao-wu,	5 00	
Paisley, Cong. ch.	7 19	
Scribner, Cong. ch.	34 93	81 35

Kansas

Douglas, Cong. ch.	40 54	
Downs, 1st Cong. ch., F. H. Deck,	12 50	
Ellis, Cong. ch.	10 00	
Linwood, Cong. ch.	1 00	
Manhattan, Friend,	10 00	
Wellington, 1st Cong. ch.	30 00	104 04

Montana

Red Lodge, Cong. ch.		11 11

Colorado

Rye, 1st Cong. ch.		3 00

Young People's Societies

Illinois.—Roscoe, Y. P. S. C. E., 10; Sherrard, Jun. Y. P. S. C. E., 5,	15 00
Iowa.—Iowa Falls, Y. P. S. C. E., for Pang-Chuang,	5 00
Nebraska.—Omaha, 1st Cong. ch., Y. P. S. C. E., 5; Scribner, Y. P. S. C. E., for Mt. Silinda, 10,	15 00
Kansas.—Topeka, Central Cong. ch., Int. Y. P. S. C. E.	10 00
	45 00

Sunday Schools

Illinois.—Oak Park, 2d Cong. Sab. sch., toward support Rev. and Mrs. C. A. Nelson, 26.07; Shabbona, Cong. Sab. sch., 5,	31 07
Minnesota.—Bagley, Cong. Sab. sch.	5 00
Iowa.—Belle Plaine, Cong. Sab. sch., .75; Salem, Cong. Sab. sch., 2,	2 75
Nebraska.—Lincoln, Butler-av. Cong. Sab. sch., for Mt. Silinda,	6 50
	45 32

PACIFIC DISTRICT

Washington

North Yakima, Cong. ch.	68 50	
Ritzville, 1st Cong. ch., for Pang-Chuang,	32 00	100 50

Oregon

Forest Grove,		21 53

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
Escondido, Cong. ch.	17 02	
Los Angeles, J. M. S., toward support Rev. V. P. Eastman, 10; Franklin C. Latimer, 5,	15 00	
Martinez, Friends,	55 00	
Oakland, 1st Cong. ch., E. C. Williams,	75 00	
Pasadena, Friend,	2 00	
San Francisco, Plymouth Cong. ch., 118.15; Park Cong. ch., 13,	131 15	367 17

Sunday Schools

Washington.—Spokane, Plymouth Cong. Sab. sch., for Harpoot,	10 00
California.—Fresno, 1st Cong. Sab. sch., for Mt. Silinda, 13.25; Los Angeles, Pico Heights Cong. Sab. sch., 4.83; Redlands, 1st Cong. Sab. sch., toward support Rev. C. R. Hager, 12.74; Pacific Grove, Mayflower Cong. Sab. sch., Philathea Bible class, for Aruppukottai, 12,	42 82
	52 82

MISCELLANEOUS

Glenbrook Missionary Society Fund

Union Memorial ch., Glenbrook, Conn., for two native workers in India,	23 65

Income Diarbekir Hospital Endowment

For balance outfit and supplementary outfit of Dr. and Mrs. Edwin St. John Ward,	205 73

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

Toward building for Bible-woman's Training School, Foochow, 4,110 00

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 95 00

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 44 50
For Shao-wu station, 30 00——74 50

Additional Donations for Special Objects

Maine.—Biddeford, Elizabeth Wakefield, for work, care Miss E. M. Chambers, 26; Kennebunkport, South Cong. ch., for work, care Rev. G. G. Brown, 27.20; Portland, J. F. Liscomb, for the Hattie Liscomb School, care Dr. T. B. Scott, 50, 103 20

New Hampshire.—Concord, South Cong. ch., for use of Dr. and Mrs. G. C. Raynolds, 10; Hanover, The Mardin Club, for work, care Rev. R. S. M. Emrich, 10; Hollis, Letitia M. Adams, for Okayama Orphanage, 5; Keene, 1st Cong. ch. Ladies' Foreign Miss. Soc., for Kessab High School, 75; Laconia, Cong. ch., Women, for pupil, care Miss E. M. Blakely, 25, 125 00

Vermont.—Georgia, Cong. ch., for work, care Rev. A. W. Clark, 4.93; do., Cong. Sab. sch., for do., 5; Newport, Mrs. Wm. Richmond, for work, care Rev. J. K. Greene, 8.42; Sherburne, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 6.50, 24 85

Massachusetts.—Ashby, Susan Hosmer, for seed for India, 1; Fall River, 1st Cong. Sab. sch., for use of Rev. C. L. Storrs, 38.50; do., Eliot Buffinton, for pupil, care Rev. L. P. Peet, 10; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A. Hume, 75; Westboro, Cong. Sab. sch., through Miss E. M. Stone, for pupil, Monastir, 20; Whitman, Cong. ch., for work, care Rev. E. Fairbank, 26.44; Worcester, Hope Cong. Sab. sch., for native helper, care Mrs. E. C. Partridge, 15, 185 94

Connecticut.—East Windsor, Cong. ch. Mission Circle, for boys' school, care Rev. E. C. Partridge, 14.30; Hartford, Farmington-av. Cong. ch., for Bible-woman, care Rev. C. R. Hager, 30; New Britain, 1st ch. of Christ, Friends, for work, care Rev. G. B. Cowles, 25; do., South Cong. Sab. sch., of which 8.68 for work, care Mrs. G. B. Cowles, 12.55 for work, care Miss L. C. Smith, and 14.91 for work, care Miss E. G. Rogers, 36.14; New Haven, Henry W. Farnam, for American College, care Rev. W. M. Zumbro, 500; South Glastonbury, Friends, for work, care Miss C. Shattuck, 8; Waterbury, Chinese Sab. sch. of 2d Cong. ch., for work, care Rev. C. R. Hager, 70; ——, E. H. S., for science outfit, care Geo. M. Newell, 100, 783 44

New York.—New York, Mrs. D. Willis James, of which 3,000 for hospital, Foochow, and 200 for *Dnyanodaya*, 3,200 00

Pennsylvania.—Easton, Children's Friend, for orphanage, care Rev. W. P. Clarke, 2 00

Ohio.—Cleveland, ch. of the Epiphany, for pupil, care Dr. C. D. Ussher, 25; Garrettsville, Y. P. S. C. E., for work, care Rev. A. W. Staub, 5; Lodi, Cong. ch. Ladies' Aid Soc., toward building wall, care Dr. W. A. Hemingway, 25; Oberlin, Oberlin College, Shansi Memorial Asso., for native teachers, care Rev. Watts O. Pye, 100; do., do., for do., care Rev. P. L. Corbin, 62.50, 217 50

Maryland.—Baltimore, The mother of the late Wm. Cross Moore, in memoriam, for Armenian orphans, 50 00

District of Columbia.—Washington, S. W. Woodward, for scholarship, care Miss E. H. Brewer, 40 00

Virginia.—Falls Church, Margret Nourse, for pupil, care Rev. Wm. Hazen, 15 00

Illinois.—Chicago, Salem Evan. ch. Ladies' Aid Soc., for pupil, care Mrs. R. Winsor, 3.75; Dundee, Mrs. Mary and Miss T. Haeger, for work, care Dr. C. R. Hager, 100; ——, Friend, for work in Japan, 1, 104 75

Michigan.—Olivet Cong. Sab. sch., for work, care Miss M. B. Mills, 6 00

Wisconsin.—Endeavor, Mrs. M. M. Cheney, for pupil, care Mrs. S. S. Dewey, 3; Kaukauna, Moravian ch., for hospital work, care Dr. H. N. Kinnear, 1, 4 00

Minnesota.—Selma, Woman's Miss. Soc., for pupil, care Miss M. E. Moulton, 8 00

Iowa.—Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30 00

Nebraska.—Indianola, Y. P. S. C. E., for pupil, care Rev. E. W. Ellis, 10; Olive Branch, Cong. ch., for use of Rev. C. R. Hager, 10; Princeton, Cong. ch., for use of Rev. C. R. Hager, 10; do., Cong. Sab. sch., for work, care Miss J. L. Graf, 10, 40 00

Kansas.—Arkansas City, Cong. Sab. sch., for work, care Rev. H. A. Maynard, 5.75; La Crosse, J. H. Little, for work, care Rev. G. M. Gardner, 100, 105 75

Montana.—Helena, W. B. Cook, for industrial work, care C. C. Fuller, 5 00

Colorado.—Denver, Plymouth Cong. Sab. sch., for work, care Miss O. M. Vaughan, 85 00

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for pupil, care Miss E. B. Fowler, 7 50

Washington.—Bellingham, Miss E. L. Belyea, of which 15 for work, care Rev. R. A. Hume, and 5 for work, care Mrs. M. M. Webster, 20; do., Mrs. S. Neterer, for work, care Mrs. M. M. Webster, 10; Ritzville, 1st Cong. Sab. sch., for school supplies, care Rev. C. A. Stanley, Jr., 5.10; Seattle, Edgewater Cong. ch., Young Ladies' Miss. Soc., for work, care Rev. C. T. Erickson, 17, 52 10

Oregon.—Forest Grove, Cong. Sab. sch., for pupil, care Rev. C. L. Storrs, Jr. 15 00

California.—Campbell, 1st Cong. ch., Misses H. R. and C. E. Palmer, for pupil, care Rev. Wm. Hazen, 20; do., 1st Cong. Sab. sch., Searchlight class, for use Rev. and Mrs. G. D. Marsh, 8; Los Angeles, Pico Heights Cong. Sab. sch., for work, care Miss Nina E. Rice, 5.09; do., R. A. Harris, for use of Dr. H. N. Kinnear, 20; Puente, Mrs. M. E. Comstock, for pupils, care Miss R. M. Bushnell, 6; San Jacinto, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 3.75, 62 84

Canada.—Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50 00

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For Aintab Hospital,	5 00	
For pupils, care Miss M. L. Daniels,	20 00	
For pupil, care Miss Belle Nugent,	5 00	
For pupils, care Miss A. L. Millard,	5 00	
For pupil, care Mrs. R. Winsor,	16 64	
For Bible-woman, care Mrs. R. Winsor,	24 00	
For pupil, care Miss E. G. Rogers,	25 00	
For hospital, care Dr. H. N. Kinnear,	12 00	
For use of Mrs. C. B. Olds,	10 00	
	122 64	
Less.—March 2, 1908, item returned,	10 00	112 64
		5,435 51
Donations received in September,		17,880 60
Legacies received in September,		1,428 46
		19,309 06

The New Hiram Bingham

Connecticut.—New Britain, South Cong. Sab. sch. 19 82
Pennsylvania.—Guy's Mills, Howard Boyd, 50
Ohio.—Conneaut, Cong. Sab. sch. 10 00
Maryland.—Mt. Washington, W. G. Nichols, 10 20
Illinois.—Peoria, Rev. Charles E. Marsh, 1 00
41 52

REVIEW OF THE YEAR: 1907–1908

By Secretary James L. Barton, D.D.

Two impressions have been made upon the Foreign Department during the year, that have burned into the minds and the hearts of all who have read the correspondence and talked with the tired and often almost discouraged missionaries as they return for their well-earned and much needed period of rest at home. These are:—

1. The need of immediate reënforcements to go out at once to help hold positions already occupied; and

2. The demand for more money to support the general work in all of our missions.

There are today connected with the Board 144 missionaries, sixty-seven of whom are men, and all of whom have served twenty-five years and more. The average term of service for a missionary under the Board is a little more than twenty years. This fact shows that about one-fourth of our entire missionary body, and one-third of the men, have already exceeded the average of missionary life and service. Eighteen of the ordained men of our missions have been in active missionary work for from forty-five to fifty-two years, and are now holding on that they may see their successors installed.

It is hardly a wise and Christian policy to compel these veterans to carry the heavy burdens at the front which would better fit the shoulders of younger men. Some of these are breaking under the unnatural strain, while the united voices of our entire mission body cry out for reënforcements. We must expect frequent vacancies in the future among these 144 veterans. They will be greatly missed, but their anxiety and ours is, who will take up the burden which they must soon lay down?

Specific cases might be cited where a single man or woman is carrying on a work that should be borne by two and even three able-bodied missionaries. We are not keeping our numbers good in some of the older fields, while the work everywhere, in the very nature of the case, is expanding. In some places the situation is almost desperate. All are agreed that the standard for missionary appointment ought not to be lowered in order to invite candidates. We must have men and women of unquestioned devotion and well-proven ability.

The general work of the Board has more than doubled in extent and depth within fifteen years. It is a reason for rejoicing that this is the case. We would have been disheartened had there been no growth or signs of real vitality. At the same time, there has been practically no increase in the appropriations made for the support of that work. The result of these conditions continued can well be imagined. Advance is checked, the hearts of the missionaries are almost broken, their own savings of a lifetime in many cases have been used to keep from destruction what has cost so much of life and treasure, and a great common cry of distress comes up to us from every mission station. Only a small increase in appropriations would change the cry for help into a song of thanksgiving.

The year has been marked by no great disaster, while, on the other hand, political changes, to be referred to again later on, have brought to our missions in these countries new problems, while they are opening before us unexpected and overwhelming possibilities for progress. We can truthfully say today that the real hindrances to our work come, not from opposition and persecution in

the mission fields, but from apathy at home.

We know that the kingdom of Christ is not to come by money or numbers of workers; and yet so far as we can judge, if only the churches would respond today with the offer of their best young life, and if at the same time an adequate support were assured for the work abroad, every indication points to a rapid and even astounding advance in results. We seem to be at the period of harvesting, and the reapers are far too few.

It is cowardly to leave our missionaries in the midst of the conflict unreenforced, as we see them staggering to their fall; it is worse than this to refuse to give them a fair and reasonable support as they, in the midst of hardships and often in personal peril, do our work for us. They are our substitutes on the field; do we abandon them because to do otherwise demands sacrifice?

We will not endeavor to refer to each mission of the Board in detail. This was admirably done a year ago by Dr. Strong in his masterly survey of the work of the year. The operations of the Board have now become so widely extended, covering not only a vast stretch of territory upon which the sun never sets, but including an ever increasing variety of operations, broadening at times into distinct departments, that it is becoming possible to cover only a few particular phases of our work each year.

The circumstances that are developed in the various countries every year often widely differ from the previous year, and seem to demand special treatment. It would be monotonous, if not unreasonable, in this survey to put the same emphasis each year upon all phases of our work in all of the countries where we are engaged.

This year there is one fact bearing directly upon our work in every department that demands our attention at this time. To fail to mark it would be to fail to understand the significance of the fact and its bearing upon the work we are set to accomplish.

I refer to the rapid advance into national self-consciousness of all of the great Asiatic races. The last half decade has witnessed a progress in this direction greater than the preceding two centuries have marked. During the last five years we have seen the advance of Japan from an extraterritorial position among the nations of the world to a place of commanding respect, a nation with which we are all eager to enter into treaty relations.

China has thrown off the shell of her exclusiveness, recognizes her international relations and is fast putting herself into a position to command the respect of the stronger and the fear of the weaker nations, while her people have learned to talk of a constitution. Persia has broken through her conservatism of ages and is struggling with the practical workings of a constitutional government. Russia, while maintaining her autocratic government, is nevertheless learning the value of government by the people and in accordance with well-defined laws applied through courts of justice and executed in righteousness. India, that awoke for a brief period at the time of the Sepoy Rebellion, in 1857, and seemed to settle back into her sleep of indifference, is once more arousing herself to new activity, not as then under the leadership of a religious fanatic, but under the direction of men who bear the degrees of the great universities of India, and not a few the similar marks of scholarly distinction from universities of Europe. These leaders of a national movement towards independence, and this awakening to a self-consciousness of national power, are not confined to any one province, but extend from the Himalayas to Cape

Comorin, and seems to permeate all classes of society. No one can doubt for a moment that India is beginning to think for herself.

The last and the most striking and, on the whole, the most significant revolution that has ever taken place among any Asiatic peoples is now in its early stages in the Turkish empire. Coming with little or no warning, the overthrow of the old *régime* seems to have been as complete as it was unexpected. Within a few hours an absolute monarchy was changed into a constitutional government, and that, too, almost without the shedding of blood, and wholly by forces operating from within the empire.

In none of the cases of national awakening referred to above have the changes come through the interference of a foreign power. These reforms are the result of forces developed within and applied to the principle of government, so far as they have yet been applied, by the people themselves. In other words, they demonstrate the marvelous awakening, in these latter days, of the great Eastern races, and the common demand of all for a constitution and a general recognition of developing ability for a larger measure of self-government.

We can the better grasp the overwhelming significance of these facts when we recognize that over one-half of the entire population of our globe is directly affected by this movement. It is that half of the world's population that, for the most part, a few years ago was not taken into consideration by the so-called civilized nations, as they made their treaties and planned for conquest. They have been largely the exploited nations or races, to be used, but not to be consulted or considered. All this is rapidly changing.

What part Christian missions may have played in this general national awakening among the people of Asia we have no time to discuss here. What part Christian missions are to take in the shaping of the new national consciousness of our neighbors to the east and to the west, is a more practical matter, and one that we are bound to consider, and that, too, most seriously.

These facts constitute the main international features of our modern mission problem, all of which must be given due consideration as we plan for the work of the coming year. Almost within a single decade foreign missions have advanced from an endeavor mainly to reach individual men and women and to shape a narrow range of society, to a recognized place as a force operating upon the great races and nations, developing in them a self-consciousness, awakening in them a new sense of independence, and training them to use wisely national power and responsibility. This has ever been the result of Christian instruction among the backward races; it will ever be the same until none are left behind.

In our effort for these races, we cannot halt when the forward movement begins in earnest. It must be guided, purified, sanctified, that progress may not alone be towards national supremacy, but towards corporate and individual righteousness as well.

The practical question for us is, how we may send our reënforcements and direct our supplies that these unusual conditions may be fairly and wisely met, and the influence of Christianity be brought to bear most effectively upon the new order.

This awakening affects every department and phase of our work, but in every instance it gives occasion for rejoicing. We must bear these main facts in mind as we glance at some of the details of our work in the different countries.

We will refer but briefly to some of the particular phases of missionary operations in a few of the missions.

It is impossible to do justice to the splendid work carried on in all of these, even were our space greatly enlarged.

CHINA

Awakening China naturally turns to the West for aid, and to no country more readily than the United States. While we as a country have given China occasion to question our friendliness, especially by our unfair discrimination against her subjects coming to our shores, yet, on the other hand, by the return of the balance of unused indemnity, and by other friendly acts, we have been able to counteract, in part at least, unfriendly conclusions. Chinese students naturally seek our shores, and the doors of great, growing, awakening, ambitious China appear to be opening wide toward America, which has unselfishly defended the integrity of the empire, and has unfeignedly rejoiced in her material, intellectual, and moral advance.

Our missionaries are strongly intrenched in five provinces, including the most influential in the country. Our two strongest centers are at Peking, the capital of the empire, and at Foochow, the most important educational center. Shansi is one of the oldest historical provinces, and the mother of emperors. Shantung is the most populous, and Kwangtung the home of the most enterprising of the race. We occupy many of the centers most closely connected with the modern movements for Western learning, and are in a position to exert a strong influence upon the leaders.

The progress in China towards a modern form of government is continuous, with no possibility of a return to former conditions.

China is in earnest in her purposes for reform. The entrance of modern learning is plowing up the moral soil for religious seed. Much of this is but the process of preparation so needful in all countries, but especially necessary in a land so conservative as China. To illustrate: One of the common phases of persecution to which Christian Chinese have been subjected, causing the greatest trouble to the missionaries and the consuls, to say nothing of the church itself, has grown out of the custom so common in larger towns, and even in small villages, of collecting money from all classes for the purposes of idol processions or festivals. The Christians refused, on principle, to contribute, and from that point trouble began. It made little difference that they were exempted by treaty from such contributions; at times, it seemed as if the very fact of the treaty made the persecution more persistently vicious.

In July just past, the viceroy of the two provinces of Fukien and Chekiang, embracing some 48,000,000 people, issued a proclamation, which was conspicuously posted throughout the two provinces, not only doing away with all idol processions and idol celebrations, but making it an offense for any one to attempt to collect money for that purpose. All local authorities, both military and civil, are called upon to see that the spirit of the proclamation is carried out to the letter, and severe punishment is threatened against all who disobey.

In speaking of idol processions and celebrations, the expressions are used, "encouragers of heterodoxy and sorcery," "bigotry in idolism," "useless undertakings," "this bad custom." All of the work of our Foochow Mission is within the district covered by this significant proclamation. United States Consul Gracey says that so far as he knows there has never been such a sweeping prohibition issued anywhere in China.

We must not expect any great and immediate religious revolution. This would be most un-Chinese, and undesirable from every standpoint. China must work out her own religious problems, and in her own time, but with the best help we can render her. The hope of China is not in her official classes, although these have much influence. We are to expect steady and permanent progress among the lower and middle classes. As the flame leaps upward from the lighter fuel below, so must the flame of Christian zeal rise from the lowest ranks until it glows in places of greatest influence and power. This is the process which we now observe, and it is the one we are putting into operation in all of our four missions.

In Shansi the Oberlin Association is taking a strong hand at the educational work. This association is raising funds to use, under the direction of the Board and of the mission, in developing the educational work, with the hope and expectation that it will ultimately consummate in a Christian college for the young men of that interior and important province.

The Union Colleges at Peking and Tung-chou are demonstrating the Christian wisdom and economy of the combination of various denominations for the higher educational work. The institutions now in operation, supported and sustained in whole or in part by the American Board, the Presbyterian Board, the Methodist Protestant Board, and the London Missionary Society, are a theological college in Peking, the College for Men at Tung-chou, the College for Girls at Peking, the Medical College for Men and the Medical College for Women, both in Peking, and the Bible-Woman's Training School at Peking, the latter not yet fully admitted to the union program. The medical college has been recognized by the government.

In Foochow the relations between the missionaries and the local government have been most cordial. More and more the colleges for young men and young women are recognized by the officials as worthy institutions, and they are accorded honorable place among the educational institutions of that great center of learning.

There is an increasing demand throughout the empire for a better class of Christian literature and for better facilities for missionary medical practice. We are not doing justice to the position we occupy because we are not even keeping our numbers of missionaries good, to say nothing of restoring the forces to what they were before the Boxer uprising of 1900. No missions are better located or have stronger and abler men and women in control, but the task is too great for the forces now in the field. We must send over more young men and women of strength and consecration, and sustain them in the performance of their task, which will not cease until China recognizes Jesus Christ as Lord.

JAPAN

The position of Japan has not materially changed since the last report was made, except that the Kumi-ai churches, with their missionary organization, have gained in wisdom and strength and, we trust, in divine grace, as they have developed their organization and pushed the work of evangelization among the churches under their care. The spirit of coöperation between the missionaries and Japanese leaders has never been more cordial than at the present time. One of the most distinguished of these leaders, Rev. Mr. Ebina, the delegate from the Kumi-ai churches at the international Congregational Council at Edinburgh this summer, is with us at our annual meeting,

and will be given an opportunity to speak for himself and for the churches he represents.

The Doshisha, under the wise leadership of Rev. T. Harada, has never been so crowded with students or exerted a wider influence in the empire. A united and most promising effort is being made to increase the funds of the institution, in order that it may more fully meet the demands made upon it. The Japanese are bravely rallying to this call for assistance and support.

Kobe College for Girls has entered its new chapel and administration building, and is in a better position than ever to maintain its leadership as a Christian college of high grade for Japanese girls.

Japan is not a mission country in the same sense that we speak of Africa. Its leaders are men of real intellectual strength, and the country has its own civilization. The Japanese Christian leaders are no whit inferior to our own missionaries in their ability to organize and lead their own people. Many have abilities in this line which can never be attained by any missionary. At the same time, it must be borne in mind that large areas of the country have not yet been reached, while the present Christian forces are inadequate for the task. We must be ready to aid our Japanese brethren in reaching out into the regions beyond the borders of the present Christian communities, and continue so to do until Christian truth pervades the remote parts of the empire. A thousand doors are open to the missionaries of the right spirit and training to render important service in conveying to the people of that country a true knowledge of Christ. The Japanese Christians as yet constitute too small a per cent of the population of the country to expect from them ability to complete the task themselves. Our mission is calling for reënforcements.

ISLANDS

It was reported a year ago that Ponape had been passed over to the Germans, who are carrying on the work under the German flag with far less friction than it was possible for us to do. Two German male missionaries were sent to Truk, and all the work for men there has been passed over to their care. The Baldwin sisters are holding on to the work for girls until some German women arrive to care for it. As soon as they do come and are qualified to take charge, it is expected that they will be given full control.

Mr. and Mrs. Channon, upon Ocean Island, are in charge of the Gilbert Island work, and Dr. and Mrs. Rife, living upon one of the low islands of the Marshall group, are looking after that part of the field. The school at Kusaie has not been rebuilt since the typhoon, but steps are being taken to begin reconstruction as soon as possible.

Bishop Brent, of the Protestant Episcopal Board, expects to visit our mission upon Guam this autumn, with a view to taking over that work as a part of a plan he has to open stations in a large number of Eastern ports in which a considerable number of foreigners dwell.

Dr. and Mrs. Sibley, supported by a medical missionary association in New York, have been appointed to Mindanao, in the Philippines, and have joined Mr. and Mrs. Black there. After thorough exploration of the island, they have decided that Davao is the best location for the central station of the mission.

A new *Hiram Bingham* is now under construction at San Francisco to take the place of the old schooner *Hiram Bingham,* which after sixteen years of excellent service has become unseaworthy. The new vessel is to be ready to sail for its life work among the Gilbert and Marshall Islands this

autumn. It will carry to the islands an edition of the new Gilbertese-English dictionary and a Gilbertese commentary upon the Acts of the Apostles, just completed by Dr. Hiram Bingham. The schooner will cost about $6,000, delivered at the islands. The Sunday school children of this country have been asked to provide this amount. The work of the islands could not be done without such a vessel.

PAPAL LANDS

Since 1872 the Board has had a work of increasing importance in Mexico, Spain, and Austria. There are some even today who ask why we are conducting missions in avowedly Catholic countries. It is safe to say that few, if any, who have ever looked into moral and religious conditions in those countries, with any degree of thoroughness, have had doubt as to the wisdom, even necessity, of a practical effort among those people to awaken their minds and consciences to new religious ideals and conceptions. The great value of the work we are doing among those peoples, many of whom are nominally Roman Catholics, is not measured by the number of those who have separated themselves from the mother church, but rather in the new ideas of morality and of practical Christianity which have come to the communities, resulting in better living and in a general desire for a moral education for their children. The end aimed at in these missions is to introduce in their simplicity the practical institutions of gospel Christianity, letting the expression of the same take the form best suited to local needs and conditions.

In Mexico the training school for boys, located at Guadalajara, is making good progress towards completion. Here we are training young men, coming from all parts of the republic, for positions as Christian teachers, preachers, and leaders of their people. Guadalajara is the second city of size in the country, and by far more healthfully located than the capital, and rapidly becoming the railroad center of the state. It is an ideal place for such a school, both for the collection of the pupils and for their distribution for service.

The Austrian Mission work is making strides over the Russian frontier in Poland, where indications point to real growth and progress among the membership of the two churches already formed there. In Bohemia itself there is a marked movement towards simple evangelical Christianity and simple gospel living.

In Spain we are working in conjunction with other Protestant missions. At the present time we are in correspondence with an English board as to taking care of our evangelistic work there, leaving us only the schools in Madrid. This will enable us to concentrate our efforts more fully upon other missions.

AFRICA

Since the report of last year, the political difficulties in the Natal field have mostly disappeared, owing to a change in the person of the governor. The able, independent Zulus have now reached the point where they demand the right to think for themselves in political, secular, and religious matters, and the government and the missionaries are compelled to reckon with this fact in all of their relations to them. Such a spirit of self-reliance is calculated to foster aggressive independence in church affairs, and make it possible to put more of the responsibility for the work upon the natives themselves.

The lack of proper candidates has made it impossible to reënforce Beira since the withdrawal of Mr. Bunker.

This station has remained with no missionary for the year, since neither the Zulu nor the Rhodesian Branch of the South African Mission was able to spare a family for that purpose.

In West Africa, in Portuguese Angola, the local officials and traders have not concealed their dislike of the missionaries. The traders in slaves and strong drink have openly declared that the missionaries, by their practices and teachings, have injured their business. The trouble culminated this summer, when the local governor of Angola issued a decree of expulsion against Rev. Wesley M. Stover, D.D., who for twenty-six years has been an able and loyal missionary of that mission. The charges against Dr. Stover were that his presence there was detrimental to the sovereignty of Portugal. It is alleged that he has incited the natives to rebellion against the government. Dr. Stover was in London at the time, and was planning to return to his mission this autumn. The case has been referred by the State Department at Washington to the United States consul at Portugal. Mr. Woodside, returning to the mission after furlough, and Dr. Stover, both with their families, went to Portugal during the last week in September, and will there, through the United States consul, endeavor to secure the withdrawal of the decree of expulsion. The charges are made without any foundation whatever in fact, and are regarded by all who know the circumstances as the first step toward securing the withdrawal of all American missionaries, which would leave the country to the traders and local officials.

The general educational, medical, and evangelistic work in all of the Africa missions is making as rapid progress as could be expected with the depleted forces and the inadequate financial support afforded.

INDIA

India is beginning to recognize that she is more than a collection of races dependent upon the white man from abroad for government. An Indian National Congress has been formed, with no authority in matters of government, but ambitious for a larger share in national affairs. As a part of this new and widespread national movement there is a revival of Hinduism, which the leaders desire to make the national religion of India. This has led to the formation of more national schools, and is compelling the people to greater self-sacrifice and inspiring in all a spirit of independence never before witnessed in that country. Last December the congress met in Surat, with an attendance of 1,000 representatives. The English language was the only common language.

The government schools are neutral in all religious matters, so much so that the most of the students lose all interest in religious things. This fact is so detrimental to the character of the students and so recognized by the Indians themselves, that not long since a large party of Hindus besought Lord Minto that he take steps to introduce the teaching of religion into all of the schools of the empire. This the British government cannot do.

The Brahmo-Somajists declare that Hinduism is altogether too much divided to become the national religion for India. They say that there is a much greater chance for either Christianity or Mohammedanism than for Hinduism to aspire to such distinction. It is an interesting fact that in the anarchistic disturbances of the past year there have been no Christian leaders. The mission schools of the country, through the teaching of Christianity to all their pupils, have quelled the spirit of anarchy before it had opportunity for development.

Whatever we may say, a nation is being born in India, and we as a mission board are helping to shape its organization. We are laying the foundation for the new Indian state in the teachings of the gospel of Christ, planted in the minds of the thousands of young men and women attendant upon our schools, and impressed upon the hearts of the masses as they listen to the voice of the Christian preacher.

Through Jaffna College, in Ceylon, and in many high and boarding schools, we are reaching the same race which inhabits Southern India. The American College at Madura, with some 1,000 young men in all of its departments and in its preparatory schools, holds a commanding position, and is in need of an immediate increase in its resources in order to enable it to rise to a first-grade college, and so become the most complete educational institution for young men in Southern India.

In the Marathi Mission the schools are crowded beyond the ability of the missionaries properly to care for the pupils. It is a significant fact in all this educational work that a large percentage of the additions to the churches upon confession of faith come from the schools. These are not only places in which boys and girls are prepared for positions of great influence and power among their people, but it is in the schools that they learn of Christ and there give their hearts to him. These are direct and positive evangelizing agencies.

A spirit of Christian unity and cooperation is gaining headway in both of the Indian missions. In South India a practical church union has been effected between the various Presbyterian missions and the missions of the London Missionary Society and the American Board which promises much for the future. The Union Church is neither Presbyterian nor Congregational, but embodies in its government the best features of both. This is probably the most significant Christian union ever effected on the foreign field, and yet even this is regarded as only a beginning. Other denominations are considering the question of coming into the movement. Already 118 churches, with 140,000 Christians, are included. A union theological college is contemplated, the outlines of the plan for which are already drawn up.

In the Marathi Mission there are also strong and significant movements towards union work in the training of teachers for the Marathi-speaking country in the normal school, which has recently come into the possession of the American Board at Ahmednagar.

The governments in India and Ceylon have most liberally contributed for the support of the educational, industrial, and medical work carried on by our missions. The total amount given last year for this purpose was about $45,000. We are not furnishing the funds for the support of one-quarter of the work that is carried on by our missionaries in these three missions.

TURKEY

The situation in Turkey defies all explanations, and the far-reaching consequence of the same cannot be predicted. Turkey is the most extensive and powerful Moslem power, and, what is more significant still, the Sultan of Turkey is the Caliph of Islam, the religious head of the Mohammedan world. Until recently the government was arrayed, with all of its machinery, against a free press, free expression of opinion, general education, religious equality, and the rights of the masses. All attempts to establish and maintain schools or the press, to conduct hospitals and asylums for the poor and distressed, and, in fact, every effort made

by the missionaries and the people along these lines met with immediate and violent opposition from those holding influential positions under the government.

Those who have read the reports of the work in the Turkish empire during the last twenty-five years and more know full well how unfailing has been the manifest hostility and how severe the struggle, even for existence, to say nothing of advance. Under the hand of God, for certainly such sudden and sweeping changes cannot be attributed to the work of man, a mighty revolution has taken place, and what was opposition yesterday is transformed into co-operation today. By virtue of the restored constitution the press has been made free, education in the lower grades has become compulsory for all, a parliament has been called, the hated spy system is abolished, religious disabilities are removed, and liberty, justice, equality, and fraternity are declared and are proving themselves to be the foundation of the new Ottoman empire.

Marshal Fouad Pasha, the hero of Elena, in a great mixed assembly of Turks and Christians in Constantinople, a week after the constitution had been restored, said: "We have done with tyranny and absolutism, and I swear, on my honor as a soldier, that I will, if necessary, shed my last drop of blood for the liberty of my country. There are no more Mussulmans; we are all children of the same country."

Upon the steps of Euphrates College, at Harpoot, a high Turkish official, speaking to a great throng of Armenians gathered upon the grounds, said: "Hitherto only the Armenians have been able to avail themselves of the privileges of this college. We Turks have been forbidden to send our children here. That is all changed now, and we will share with you in the enjoyment of what this institution offers to all who come within its doors."

Freedom to travel is accorded both natives and missionaries. Immediately following the annual meeting of the Board one year ago, Mr. and Mrs. Kennedy set sail for Macedonia, with Albania as their objective. For three months they were detained by the Turkish government at Salonica, their passports for travel being withheld. A month or so ago Mr. and Mrs. Erickson set out for the same place, and were at once given passports to Albania without question.

Armenians who were fleeing from the country returned to their homes, and multitudes who were in America and Europe are returning with money, enterprise, and education to aid in the organization of schools, the creation of industries, and the opening of trade, to say nothing of what they will be able to do in the line of developing Christian communities and lending their influence in reorganizing the new nation.

The responsibility for Turkey rests in a peculiar manner upon us, for we alone, as a mission board, occupy that country north of Syria. We have established the school system, laid the foundations for the colleges; in fact, it was the American Board that created their modern Christian literature and carried into the empire the first ideas of modern learning for boys and girls, and taught the Armenians, Greeks, and Moslems to think as they worshiped and to live as they believed. Whatever this revolution in Turkey may mean to others, it means much more to us. About one-quarter of all our missionaries are today within that empire. It is our field in a peculiar manner, and hence the call of these new conditions appeals to us as it can appeal to no other board.

Suspicion has disappeared, and we are now for the first time able to begin

to gather in the fruit of eighty years of seed sowing. We need at once to strengthen every educational institution, to put especial emphasis upon the work of the printing press, and to add to our mission forces a number sufficient to enable them to meet the demands of the new era. Never have such calls come to us from the Land of the Star and Crescent. We know not how long this astounding freedom will be accorded, but at the present time it is genuine, and we have the right to assume that it is to be permanent. Shall we move forward?

While it is impossible with figures to make any adequate exhibit of the length, breadth, and scope of the work of this Board, yet to some minds statistics are instructive and interesting, and in all comprehensive reports of the wide work of the Board they have their proper and legitimate place. There are some facts in mission work which can be revealed only by figures.

We report this year 107 stations, which means the number of separate places where our missionaries have residence. Outside of these stations there are churches and places for regular preaching from Sunday to Sunday, with schools for the children and native Christian workers for all classes, called outstations. Of these last year there were occupied 1,934 places. These, together with the 107 stations, make a total of 2,041 distinct and separate regions in which organized Christian work in some form is carried on, each a center of Christian influence for the surrounding peoples.

The number of missionaries sent out from this country, to whose general care all this work is committed, is 596; of whom 176 are ordained men, 21 male physicians, 15 other unordained men, such as business agents, teachers, etc., and 190 unmarried women, with 197 wives. To this force we must add 4,125 trained native workers, of whom nearly 1,000 are pastors and preachers, and the rest teachers, Bible-women, and general assistants. Who can estimate the effective power under God of this combined force of 4,721 devoted, specially trained Christian laborers, who have consecrated their entire time and strength to the propagation of the gospel and the organization and support of Christian institutions?

The regularly organized churches now enumerated, after the deduction of those which have been transferred to other boards or to independent ecclesiastical bodies, is 554, with a membership of 71,137, or an average membership of 128 to each church. These received last year upon confession of their faith 6,407 new members, equivalent to the organization of one new church each week, with a membership of 121. These churches have a Sunday school enrollment of 73,663. The spiritual force inherent in these widely scattered churches and the efficient body of native leaders cannot be estimated by any human mathematics. This so-called spiritual department of the missionary work is dependent, in a great measure, upon the educational department, not only for recruiting the native leaders, but also for supplying a large part of the new and most enlightened additions to the church membership. It is an established fact that a large proportion of those who each year, by profession of their faith, unite with the churches come from the ranks of the pupils of the mission schools. This year's reports show that there are 158 in the various theological schools of the missions in direct training for the gospel ministry. The various collegiate institutions connected directly with the Board have nearly 2,000 students upon their rolls, while the 103 boarding and high schools, which may be considered as preparatory to the colleges, have taught 11,413. The

total number under instruction in all of the schools of the Board was 64,546. This report covers only those who are studying in what are known as mission schools, and takes no account of the much larger number of native schools, many of them Christian, with others employing Christian teachers trained by ourselves.

Perhaps the most striking fact of the year is the marked increase in the amount paid by the native Christians for the support of the educational and Christian work planted among them by the missionaries, and now regarded, in a large measure, as their own. When we speak of this fact, we must bear in mind the great poverty of the most of the Christians in these Eastern churches and the low wage received by all, in comparison with prices in our own country. In spite of these discouraging facts, the Christians of our mission fields gave last year for the support of the work $253,958, or more than was given by the American Board and the various Woman's Boards for the same work. This striking fact tells a story of personal devotion and willingness to sacrifice that cannot be questioned.

Each year the advancing tide rises higher and higher upon the shores of lands we aim to Christianize. Since it is a work conducted by fallible men and women, there will necessarily be points where counter currents meet and periods of ebb and flow. But as we look upon the victories already won and the unquestioned progress in the line of increasing numbers, deepening devotion, and a rising spirit of sacrifice, we take new courage for the future. Our work is as extensive as the known world, as comprehensive as are the hopes and ambitions of men, as imperative as are the needs of humanity, as compelling as the love of Christ, and as tireless as the endeavor of the Spirit to find lodgment in every needy soul. We read in the story of the year just gone the earnest of the promise of victory in the years to come.

GENERAL SUMMARY, 1907–1908

Missions

Number of Missions	20
Number of Stations	107
Number of Outstations	1,474
Places for stated preaching	1,934

Laborers Employed

Number of ordained Missionaries (11 being Physicians)	176
Number of Male Physicians not ordained (besides 15 women)	21
Number of other Male Assistants	12
Number of women (15 of them Physicians) (wives 197, unmarried 190)	387
Whole number of Laborers sent from this country	596
Number of Native Pastors	299
Number of Native Preachers and Catechists	627
Number of Native School-Teachers	2,141
Bible-women	331
Number of other Native Laborers	659
Total of Native Laborers	4,125
Total of American and Native Laborers	4,721

The Churches

Number of Churches	554
Number of Church Members	71,137
Added during the year	6,407
Whole number from the first, as nearly as can be learned	199,413
Number in Sunday Schools	73,663

Educational Department

Number of Theological Seminaries and Station Classes	12
Students for the Ministry	158
Students in Collegiate Training	1,914
Boarding and High Schools	103
Number of Pupils in these Schools	11,413
Number of Common Schools	1,163
Number of Pupils in Common Schools	51,655
Whole number under instruction	64,546
Native Contributions, so far as reported	$253,958

A PORTION OF THE REPORT OF THE PRUDENTIAL COMMITTEE FOR THE HOME DEPARTMENT

1907-1908

THE scope of this report is necessarily a wide one, including, as it does, all matters relating to the administration and home operations of the Board, aside from the treasury department. The main subjects covered in this portion are: Finances, Agencies, Administration, the Outlook.

Finances

The prospects last fall, as we undertook the work of the new year, were not as reassuring as could be desired. The disturbance in the business world, which spread through the country during the summer of 1907 and which began to affect our receipts during the closing months of the former year, developed into a genuine panic during October. The unprecedented nature of the disturbance and the rapidity with which alarm spread through all sections of the country are matters too familiar to call for extended notice. That such a situation should seriously affect the receipts of an organization like this is no cause for wonder. It was taken for granted that all charitable societies must suffer. Advice sought from Corporate Members and prominent business men in different parts of the land urged great caution in the making of appropriations. Even then it was thought that a largely increased deficit at the end of the year was to be expected. It was assumed that estates in which the Board was interested would be held back from settlement on account of the low price of securities, and that donors, especially large donors, would be obliged to reduce their customary gifts.

Under these circumstances we consider that the results achieved are reassuring. While we are unable to report a sufficient increase in receipts to avoid a deficit on the year, there has been an increase, notably in the gifts of the churches, which are the real index of the situation. Making allowance for matured conditional gifts, which are more in the nature of legacies than of donations, although for technical reasons they are counted in the latter class, we find that the gifts from churches and individuals, aside from the receipts of the Woman's Boards, show a gain of $14,333.71 over 1907. An interesting fact in this connection is that the gain is well distributed over the year, revealing the working of certain underlying and widely prevalent causes. Until May every month showed some increase from this source. During May and June there was an alarming falling off. This was checked by special appeals and a wide advertisement of our danger, so that the gifts of July and August not only recovered the ground lost, but established a gain as stated above.

Another interesting fact is that while the gifts from donors of large sums fell off as predicted, new friends arose to fill the gap from among those who can contribute only modest amounts. These small gifts came to

us in July and August in a volume to make us profoundly grateful. The spirit, too, in which they were sent was noteworthy. The letters accompanying gifts were often touching in the extreme, revealing a willingness to sacrifice, a devotion to the Board, and a dependence upon prayer which suggests how deep is the spiritual undergirding of this work.

On the whole, the receipts were surprisingly close to those of the previous year. The Sunday Schools and Young People's Societies fell off $596.40, the Woman's Boards show a gain of $9,358.17. Through the favorable working of the Twentieth Century Fund, legacies have yielded $166,369.34. There is a total gain in receipts for the year of $3,032.45.

At the beginning of the year the expenditures were carefully estimated by the Treasurer and appropriations made practically on the same basis as the year before. The fact that the expenditures exceeded those of 1906–07 by only $2,379.72 bears witness to the accuracy of the estimate and to the care with which the Committee adhered to the schedule of appropriations agreed upon in the fall. In view of the vast complexity of the work in our twenty missions and the consequent intricacy of our financial dealings, the Committee rejoice in having established a system of estimates and accounts which affords such reliable guidance as to the obligations of a given year. The report of the Treasurer gives a full and detailed statement of receipts, expenditures, and funds. As a matter of record here it may be stated that our total expenditures were $880,011.67, our total receipts $836,756.14, leaving a deficit on the year of $43,255.53. This added to the deficit of the year before, $36,635.52, leaves a total deficit of $79,891.05.

Specials. The question of the regulation of "specials," or gifts whose application is designated by the donor, is receiving careful attention by your Committee and the officers of the Board. We are glad to note a slight falling off in the tendency of donors to restrict the Committee in the use of the funds sent to our treasury. We trace this to the working of the Station Plan, by which organizations or persons may contribute under the regular appropriations to certain stations, and also to the better understanding of the problems of the Committee on the part of the Board's constituency. Much, however, remains to be done toward educating the people of our churches in this matter. Recognizing that many specials coming to us represent money which we could not otherwise secure, and that they thus are a genuine gain to the work, we yet feel that were our constituents more thoughtful at this point the Committee would be to a considerable extent relieved of its present embarrassment. There was one year when the missions would have received all the money they asked for, instead of having their estimates cut in two, had the Prudential Committee been free to appropriate as they thought best all the funds coming to their hands. This seems an astounding statement, and yet it is strictly true. It is evident upon a moment's thought that if the Congregational people, some 700,000 in number, are to transact this business together, they must be willing to forego the privilege of determining just how and where their gifts are to be expended, and to have a committee like our own, centrally located with reference to

all the missions and knowing accurately all the needs, plan the appropriations so as to secure proper proportion and the highest efficiency. The Board definitely accepted at its last meeting an exclusive responsibility for the evangelization of 75,000,000 of the earth's population. This is a task of immense magnitude, requiring the wisest possible planning and the best possible leadership. We are engaged in a campaign calling for coöperation and oversight of a high quality. Some have questioned whether the Congregationalists are willing and able to coöperate effectively to such an extent, whether they will not insist upon the principle of independence to a degree destructive of a highly successful foreign work. The denomination certainly is being tested at this point, but your Committee do not for a moment doubt the issue. A better understanding of the situation through an educational process among the churches should be able to check the present undue emphasis upon the right of donors to designate gifts. We may add as a significant and to us hopeful fact, that the churches and individuals which give the largest sums are the ones most ready to yield to the discretion of the Committee. Those who know the most of the Board and its work and who have the most at stake are the most willing to trust the administration in the matter of applying the gifts of the people.

Agencies

Under the term Agencies we will mention not only the work of the district offices, but other means by which the Board seeks to cultivate its field among the churches in educational and financial ways.

District Offices. Through the return of Secretaries Creegan and Hitchcock from their tour of the missions, it has been possible for the three districts to enjoy a normal year. Naturally the returning Secretaries have been in great demand for addresses before conventions, ecclesiastical bodies, and churches. For them, to an unusual extent, it has been a year of educational and inspirational work by the use of the voice. The Board is referred to the separate reports of the District Secretaries for details as to their problems and work. Immediately after the last Annual Meeting, following the custom of recent years, the workers in the Home Department held a conference at which they reviewed the work of the year then completed, and planned for the year to come. It seemed clear that the feature to push was the newly organized and most promising Laymen's Missionary Movement. In order that we might be in a position to coöperate with the leaders of this Movement, it seemed best to organize a laymen's committee in each district. This was done in the Interior District through a conference of Corporate Members and laymen held in December. The meeting was attended by the President of the Board and the Home Secretary. Secretary Tenney from the Pacific coast was also present in order to study the Movement and be prepared to effect a similar organization in his district. An organization and program of action were drawn up with much care, which should serve as a model in the other districts. Subsequently, Laymen's

Coöperating Committees based upon the Chicago plan were appointed at Boston, New York, and San Francisco. It is to the credit of the San Francisco committee that they set to work at once to bring other denominations into line, looking to an extensive interdenominational campaign along the Pacific coast. When such coöperation was effected, the secretary of the Laymen's Missionary Movement at New York was secured to take the lead in the campaign, which was successfully carried out. At Boston the committee takes the place of the old Coöperating Committee. It has wisely reserved its activity until this fall, so that it may take advantage of the great interdenominational missionary campaign which the Laymen's Missionary Movement will conduct in Boston, November 15–22, in coöperation with the various foreign missionary boards. The New York committee is similarly reserving its energies for a proposed convention for men in that city, in conjunction with the Dutch Reformed denomination.

A New District. At other times the attention of the Board has been called to the size of the Interior District, both as to geographical extent and the number of churches, as precluding a proper oversight on the part of the secretary in charge. The New England District has 1,313 churches, the Middle District 1,282 churches, while the Interior District covers 2,771 churches—more than double the number of the other large districts. This fact, taken with the immense territory involved, calls for either an additional man in the Chicago office or an entirely new district. Your Committee are inclined to favor the latter course as on the whole more effective and in the long run economical. It is evident as the country develops, and our denomination along with it, that we must look more and more to the Middle West for our benevolent resources. The prosperity of the great Western states is a prime factor in all national undertakings, and should be full of promise for such work as ours. It would seem, then, that we should carefully consider establishing a new agency for the region west of the Mississippi River and east of the Rocky Mountains, with its headquarters possibly at Omaha. In view of the better railroad connections between Minnesota and Chicago, and also to maintain a proper balance between the districts in the number of churches, it would probably be wise to retain Minnesota in the present Interior District. The states then making up the new Western District would be: Iowa, Missouri, Arkansas, Louisiana, North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Texas, Montana, Wyoming, Colorado. This would give 1,382 churches for the new district and leave 1,389 churches in the Interior District.

The increase of expense in the furnishing and administration of such an office, at least for a few years, must of course be taken in consideration in passing upon such a proposal. The expense for the first year would probably be in the neighborhood of $4,000. The churches in the above named states gave to the Board treasury last year $21,625. The amount apportioned those states for the Board by the National Advisory Committee is $45,300.

We suggest consideration of this matter by the Board and a resolution

permissive in character, to become operative at such time as the Prudential Committee shall determine.

Young People's Department. The activity of this department has been reduced somewhat during the absence of Mr. Hicks upon his foreign tour, the oversight being assumed by the Home Secretary. Nearly all the regular lines of work have been maintained and pursued so far as the time of the Home Secretary has allowed, such as Mission Study Classes, Financial Cultivation of Sunday Schools and Young People's Societies, Station Plan, Summer Assemblies. Mr. Hicks resumed control August 1, and the department at once became active in securing from the Sunday schools the $6,000 needed for the building and equipment of the new *Hiram Bingham,* the little vessel for the Gilbert Islands which Captain Walkup will use for his touring work, and which has been allowed by the Prudential Committee. It is hoped every member of this Board will interest himself in bringing this appeal before such Sunday schools as he may be able to influence. The last Sunday in October, which for years has been recognized as American Board Day, is set apart for the appeal to be presented in the schools of the denomination.

The Committee rejoice over such a growth of interest in young people's work among our benevolent societies and such a spirit of coöperation as make possible a proposition looking to the joint cultivation of the young people by a secretary representing all the societies and supported by them *pro rata.* If this plan goes through, as now seems likely, we shall be relieved of much of the work which now, for five years, has been carried on by our very efficient department for this work.

Woman's Boards. It is hardly necessary to say that the three Woman's Boards have cared for the interests intrusted to them with the zeal and success which have characterized their work since its beginning. Their increasing hold upon the women and young women of the churches, and their steadily enlarging receipts, bear witness to the incalculable value of their work.

Laymen's Missionary Movement. From what has already been said it is evident that the Home Department of the Board is working in the fullest sympathy with the Laymen's Missionary Movement and planning to coöperate with this new agency in grateful recognition of its value. The Movement is still in its initial stages, and during the past two years has been in a sense "finding itself." It has, however, done much more than this, in that in certain cities and sections it has conducted campaigns which have transformed the situation as to interest and participation of laymen in the foreign missionary enterprise. From the first the Movement has been loyal to the Boards, recognizing no other object than the advancing of the interests of such Boards. As a result of the two years of incessant toil on the part of their leaders, it has become apparent that the best results can be achieved by linking the Movement with the Home Departments of the Boards in all extensive campaigns. A year of interdenominational activity has accordingly been mapped out on this line. The campaigns projected for 1908–09, beginning with Boston in November, carry the laymen's propaganda into sections of the country where the work should be peculiarly valuable to our own Board.

Administration

Special matters relating to the Corporate Membership of the Board, under our new form of election, will be brought to the attention of the Board in the Report of the Committee on New Corporate Members. It is customary, however, for the Home Department Report to mention the names of such members of the Board as have died during the year. The list is as follows:—

Necrology. Rev. James G. Vose, D.D., of Rhode Island, elected in 1877; Rev. Albert H. Plumb, D.D., of Massachusetts, elected in 1881; Rev. Henry L. Hubbell, D.D., of New York, elected in 1883; Pres. Henry Hopkins, D.D., of Massachusetts, elected in 1888; George H. Rust, of Minnesota, elected in 1890; Hon. Henry E. Cobb, of Massachusetts, elected in 1895; Rev. Homer T. Fuller, D.D., of New York, elected in 1896; Rev. Franklin S. Hatch, of Massachusetts, elected in 1897; Rev. Reuen Thomas, D.D., of Massachusetts, elected in 1897; Charles R. Burt, of Connecticut, elected in 1902. Surely a distinguished list.

Dr. Vose, of Providence, was our senior Corporate Member in Rhode Island, having come upon the Board in 1877. In 1893 he was elected to the Prudential Committee, in which connection he continued until 1899. During these critical years he was faithful in his attendance upon the meetings, a wise counselor, and absolutely devoted to the highest welfare of the Board.

Dr. Plumb was one of the most devoted and efficient Corporate Members this Board has known. As member of the Prudential Committee from 1882 to 1903, during a part of which time he was also Chairman of the Committee, he rendered a service of a conspicuous nature. In attention to details, devotion to all the interests of the Board, and loyalty to convictions, he was unsurpassed.

The special relation to the Board of Pres. Henry Hopkins of Williams College, as a Corporate Member since 1888, and as Vice-President of the Board from 1900 to 1906, makes it appropriate to call attention to his conspicuous services in the interests of foreign missions, and to make grateful mention of the strong affection in which he held the Board and all its affairs.

Of Mr. George H. Rust, of Minneapolis, it may be said that his zeal for foreign missions amounted almost to a passion. A few weeks before his death he had completed a tour of the world, taken for the express purpose of investigating missionary work in connection with the commission sent out by the Laymen's Missionary Movement. Upon arriving at Boston he reported to the Prudential Committee as to his observations upon the work of our missionaries, and one of his last services was rendering a similar report at the prayer meeting of Plymouth Church in Minneapolis.

In the death of Mr. Henry E. Cobb, of Massachusetts, the Board loses one who had been a Corporate Member since 1895, and who rendered efficient service as auditor for the past nine years.

In regard to Dr. Fuller, no better tribute can be expressed than by referring to the fact that his last words, uttered on the morning of the day

in which he passed away, were a prayer for the extension of Christ's kingdom throughout the earth, and for a blessing upon the American Board.

Rev. Franklin S. Hatch, elected in 1897, took a special interest in the Board because of his intimate knowledge of our work in India, gained from a residence in that land; and many are those whose interest in this work may be traced to his intelligent enthusiasm.

Rev. Reuen Thomas, D.D., needs no mention here in order for us to recall his advocacy, in a leading pulpit of the denomination, of all that this Board stands for and is attempting to do. He will be particularly remembered as the eloquent preacher of the Board at the meeting in Grinnell, Io., in 1904.

Of these, and the others also, it may truly be said that they held membership in this Board not only as a great honor, but as a serious responsibility, and that their services will be sadly missed in coming days.

Committee Meetings. At the last meeting of the Board no one was elected to the Prudential Committee to fill the vacancy caused by the retirement of Edward Whitin, the choice of his successor having been left to the Prudential Committee. The Committee have not exercised this privilege, and this vacancy still exists. The Committee have held about the usual number of meetings, and have been concerned over such a multitude of questions and issues as to make it impracticable to characterize the year in any particular way. The docket for the Tuesday meeting is frequently a very long one, containing many questions referred to sub-committees and special matters, sometimes forty and fifty in number, at a single meeting. One of the greatest privileges of the Committee has been the reception of missionaries returning from their fields and listening to their statements as to the needs and conditions of the work. Many have been the inspiring moments when these brethren from abroad have imparted to us their own enthusiasm and joy in the great undertaking. The relations of the Committee to the officers of the Board have been entirely harmonious, and we have reason to think that the Board as now constituted in its various departments is an effective organization. We are glad to know that societies of other denominations have been making a study of our organization and methods with reference to improving their own.

Centennial. We think that the Board may wish to express some opinion at this meeting as to the place of our meeting in 1910, which will be our centennial year. The plan of having all the Congregational Benevolent Societies hold their meetings in conjunction with the triennial session of the National Council, which was followed last year at Cleveland, seems to meet with general approval. Its advantages are so obvious as to outweigh the slight difficulties which such a plan entails. The more do we regret that a question should be raised as to whether it would be best for our Board to take its centennial meeting to a point so far removed from the center of our constituency as Kansas City. In view of the special importance of this occasion to the Board itself, and also having in mind the fact that it will be not only the centennial of this particular Board, but

also of the foreign missionary movement in America, and hence an occasion in which other Boards will naturally be interested, we would raise the question whether we should not follow the plan which has been in mind for many years, of holding the 1910 meeting in the city of Boston. The Board having met in this city for its fiftieth and seventy-fifth anniversaries, it has been practically taken for granted that the centennial would be held there also.

In view of the near approach of the Board's centennial, we consider it is none too early to call attention to the importance of our utilizing the entire year leading up to the anniversary in special ways looking to the better establishment of this work in the minds and hearts of our constituents. We think it will be recognized by all that the year 1909–10 should be a great missionary year in the history of the Board, especially in the matter of the support of the home churches. We should begin planning at once for an extensive educational campaign looking to ushering in the new century on a much broader basis than that which prevails at present.

The Outlook

That the great problem of missions at the present time is to be found in the attitude of the home churches, rather than in the difficulties of the foreign field, has been stated so frequently as to have become an axiom in this work. In nearly every foreign board the emphasis has been shifted from the foreign to the home department. The problems on the field which gave such anxiety to our fathers—problems of missionary method and opportunity, problems arising from the attitude of non-Christian nations to us and our attitude towards them—these, to a large extent, have been solved. We have today what may properly be called a science of missions. The foreign societies of the various denominations are working in harmonious relations and upon principles so well established as to practically constitute the work one great enterprise of the Church of Christ. What is the prospect at home? What is there upon the horizon which gives promise that we in America will do our full part and meet the challenge of the open world and the united front of the missionary host? Let us have clearly in mind that no mere holding of our own can for one moment be considered an adequate response of the church. Nor will it do for us to progress by easy marches, as though the opportunity could wait upon our convenience. The situation abroad has changed immeasurably in the past eight years. It can hardly be called the old situation at all. Consequently the problem is that of some fairly proportionate advance in gifts on the part of those who remain at home. By the nature of the case, the campaign must be an aggressive one if it is to succeed. We emphasize this fact because there is a sentiment prevailing in certain quarters that Congregationalists are doing all that can be expected of them in the foreign work, that more money should not be counted upon for this section of our work as a denomination. Some are even under the impression that the American Board is in a pros-

perous condition, being quite oblivious of the fact that for thirteen years—the years, too, of greatest missionary opportunity since the days of the apostles—we have been unable to advance our appropriations for general work.

It has been stated again and again that the Board must have a million dollars a year even to conduct its work on a modest scale. This estimate has been indorsed by the National Advisory Committee and given to the churches through the Apportionment Plan. Surely no smaller amount can be considered for a moment as affording a proper goal for immediate effort, while we should expect and plan for even larger things in years to come. The point is that the churches as such, representing the rank and file of the givers, must materially advance their gifts if the home problem is to be at all adequately met.

It should also be kept clearly in mind that, under the favorable conditions existing in foreign lands, the higher educational institutions must be developed to an extent not anticipated in the days of smaller things. What the Christian colleges are to America, these higher missionary institutions are to be to the nearer and farther East. Moreover, as our American colleges have become what they are through the large gifts of men and women of wealth, so we must look beyond the churches to individuals of means who will equip and endow our colleges and seminaries in other lands. The American Board is conducting eighteen colleges, every one of which is capable of unlimited growth and a power for good simply incalculable. In view of what is demanded of a modern, efficient college in any land, it is out of the question for us to expect that this situation can be met by the increase of gifts from the churches. We must seek and expect large donations from those who have been intrusted with wealth. We believe that there are many such who are looking about for a suitable opportunity to invest their property for the glory of God and the highest good of humanity. In view of the remarkable economy of educational work abroad, it costing only about one-tenth of what a similar work would cost in America, and considering the opportunity our American Board colleges have for shaping the spiritual and intellectual life of whole nations and for training the leaders in the kingdom movements of the day, considering, also, how widely the field of educational investment has been covered here at home, we believe there must be those who have the means and whose hearts God shall touch to do this thing. The opportunity is sublime. Its greatness defies description. It would seem to rest in the power of a single person of large wealth to build an institution which shall determine the spiritual life of millions of people. Must such a chance go begging long? We believe God has vastly greater things in store for this work than most of us have dreamed of.

It is a time for optimism, for large plans, for earnest work, for noble self-sacrifice. As Adoniram Judson said at the beginning of the modern missionary era, when everything seemed dark, and he was asked as to the prospects of the work, "The prospects are as bright as the promises of God." Many feel that the supreme need in this work is not planning or organization, or

even missionary intelligence, but a baptism of the Holy Spirit, that until our churches are awakened into new spiritual life we cannot hope to see an advance in missionary zeal and achievement. Your Committee realize, perhaps as few can, the present dearth of earnest spiritual living and zeal for the things of Christ which characterizes the epoch through which the church is passing. We hold it as a fundamental principle of our faith that without the genuine Christian motive acting as an imperative upon Christian conduct we cannot hope to extend such an ideal enterprise as this. We long, we pray, we wait for such a quickening as our churches have never known. We believe there are to come again times of refreshing from the Lord. We confidently pledge every member and friend of this Board, which was born in prayer, to throw his influence, reënforced from above, into every effort looking to the deepening and broadening of the spiritual life in our midst.

At the same time, we cannot close our eyes to the fact that God expects us to make use of such practical agencies as he has placed within our reach, agencies which may both stimulate the spiritual life and become the channels of its operation. While we wait for the great outpouring of life and power from above, we are not justified in remitting our toil, but rather compelled to devise such plans and put forth such efforts as our best wisdom may direct. Let those who realize the impoverished condition of the church be the readier to apply such power as may be at hand, in the hope and belief that thus can God hasten the brighter day. At this point we would quote the Apostle of the movement in which we find ourselves engaged. When William Carey proposed at Northampton his great thesis that "the command given to the apostles to teach all nations is obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent," he was met by the reply "that nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first." Mr. Carey's best answer to this counsel was in his famous tract which bore the title, "An Inquiry into the Obligations of Christians *to Use Means* for the Conversion of the Heathen."

The American Board also believes in using means to make effective the command of Christ in our own day. Such means as have been referred to in this report, and such as may be decided upon from time to time, it should be our study and prayer to bring into full accord with the plans and methods of God, that they may be true instruments of the Spirit. Earnestly praying for wisdom and help in all these things, we expect to go forward into the new year and those that may follow with Christian optimism and courage.

REPORT OF THE TREASURER

For Year Ending August 31, 1908

EXPENDITURES

The total disbursements for the year ending August 31, 1908, were $881,254.68. Of this amount $1,243.01 represents the difference between what was due from coöperating societies at the beginning of the year and what was due from these societies when the year ended. Deducting this $1,243.01 from the total disbursements, the actual expenditures for the year for the conduct of the work were $880,011.67. This was an increase over the previous year in expenditures of only $2,379.72. The cost of the missions as compared with the previous year increased $8,246.02, a part of this increase being due to the new work undertaken in Albania, supported by donations specified for such use. The increased cost of the missions, however, was largely offset by a decrease in the cost of administration, agencies, and publications—a decrease of $5,866.30.

The customary appropriations of the year were made without enlargement, notwithstanding the many and urgent requests from the missions for an increase to meet their existing needs and to provide for growth in the work. Conscientious and scrupulous care has been given by the missionaries to the details of expenditures in every department. Although famine conditions have existed in some parts of the field and the cost of living has been high, and although larger numbers have sought the benefits of our hospitals, colleges, and the schools of every grade, many of these institutions have made an improved financial record, and some of them have shown real progress toward self-support.

RECEIPTS FOR CURRENT WORK

The current receipts of the year were as follows:—

Churches and individuals	$340,805.24
Woman's Boards	248,692.10
Sunday schools and Christian Endeavor Societies	12,513.22
Receipts for special objects	48,971.15
Legacies	136,369.34
From estate of Solomon H. Chandler for use as specified in the will	30,000.00
Interest	20,648.10

These receipts in all were $837,999.15. Deducting this sum from the total disbursements of the year leaves a balance of $43,255.53, which added to $36,635.52, the debt of the previous year, makes the present debt $79,891.05.

AVERAGING LEGACY RECEIPTS

The basis for averaging legacy receipts, as reported in 1907, was $298,492.08, namely, the Twentieth Century basis as estimated, $240,000, and the Reserve Legacy Fund, $58,492.08.

The Twentieth Century Fund having been increased by the addition of the bequest of Mr. D. Willis James, and the income to an amount in excess of the $240,000, it constitutes a new basis of averaging as follows:—

The Twentieth Century Fund in 1907 was	$143,156.90
The legacy of Mr. D. Willis James was	95,250.00
The income was	7,480.58
	$245,887.48
To this amount must be added the balance of the Legacy Reserve in 1907	58,492.08
Income	2,127.47
Total receipts from legacies during the past year	120,263.44
	$426,770.47

One-third of the above amount was available for use as legacies, namely, $142,256.82. Subtracting this $142,256.82 from the above named $426,770.47, a balance remains of $284,513.65 as the basis for averaging legacy receipts next year. Subtracting from the amount which was available for use this year, $142,256.82, the actual legacy receipts of $120,263.44, the balance, $21,993.38, represents the amount of receipts taken from the Twentieth Century Fund in excess of actual legacy receipts. Of this amount $5,887.48 has been acknowledged in the donations of the year, the balance, $16,105.90, having been included in legacies.

FUNDS OF THE BOARD

The new Conditional Gifts received during the year amounted to $66,255.77. These came from twenty-nine different donors. The amount of such gifts released by the decease of beneficiaries was $18,600. By request of a living donor $500 was released from this fund and transferred to the General Permanent Fund of the Board. After deducting these sums from the Conditional Gifts Fund the net increase during the year was $47,155.77, and the amount of such funds now held is $630,059.18, an amount larger than ever before.

The following new funds have been created during the year:—

The Rev. George A. Gordon Fund, income for special medical expenses of missionaries	$1,000.00
The Boys' Academy Fund, Hadjin, income for current expenses of the academy	965.55
The Glenbrook Missionary Society Fund, income for support of native helpers in India	800.00
The Sumner Stone Phraner Fund, income for support of teacher in Little Boys' Home, Bombay	2,500.00
The Cyrus S. Richards Fund, income for salary of President of Anatolia College	2,897.10
The Elisha D. Smith Fund, income for salaries of President and other American teachers in Foochow College	25,000.00
	$33,162.65

SUMMARY OF ALL RECEIPTS

In forecasting the financial outcome of any year the Legacy Reserve eliminates much of the former uncertainty as to legacies, and makes it possible to foresee more accurately what will be the amount available for current work from such sources. Perhaps the most encouraging feature of the past year's record is the substantial increase in this reserve. This increase makes it possible in future to take the actual amount in hand rather than an assumed amount as the basis for estimating legacy receipts. Within the past year the increase in the Legacy Reserve has been $82,864.67, and the amount of such reserve is now $284,513.65. If we include not only this gain in the Legacy Reserve but also $33,162.65 added to the Board's Permanent Funds, with the $837,999.15 received for current work, we have the gratifying sum of $954,026.47 as the total receipts of the Board for the year.

SUMMARY OF EXPENDITURES

Cost of Missions

Mission to West Central Africa	$24,836.13	
Mission to East Central Africa	11,233.82	
Zulu Mission	36,478.25	
Mission to European Turkey	42,943.13	
Mission to Western Turkey	99,431.93	
Mission to Central Turkey	46,787.32	
Mission to Eastern Turkey	45,382.04	
Marathi Mission	86,540.53	
Madura Mission	63,983.96	
Ceylon Mission	15,107.33	
Foochow Mission	44,234.68	
South China Mission	11,550.78	
North China Mission	69,430.34	
Shansi Mission	11,881.07	
Mission to Japan	104,917.90	
Micronesian Mission	21,004.29	
Mission to Mexico	24,572.91	
Mission to Spain	15,498.49	
Mission to Austria	14,922.59	
Philippine Islands Mission	4,357.04	
		$795,094.53

Cost of Agencies

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	$29,016.53	
Young People's Department	7,954.15	
		$36,970.68

Cost of Publications

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	$10,996.65		
Less amount received from subscribers	$3,032.38		
and for advertisements	1,457.08		
From income of *Missionary Herald* Fund	123.32		
		4,612.78	
			$6,383.87
Other publications			4,236.75
			$10,620.62

Cost of Administration

Department of Correspondence	$16,294.21	
Treasurer's Department	9,782.84	
New York City	1,619.14	
Miscellaneous items (including rent of "Missionary Rooms," furniture and repairs, electric light, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates),	9,629.65	
		$37,325.84
Balance due from coöperating societies September 1, 1907		37,661.49
Debt of the A. B. C. F. M. September 1, 1907		36,635.52
Total		$954,308.68

RECEIPTS

Donations, as acknowledged in the *Missionary Herald*	$650,981.71	
Legacies, as acknowledged in the *Missionary Herald*	166,369.34	
Interest on General Permanent Fund	20,648.10	
		$837,999.15
Due from coöperating societies August 31, 1908		36,418.48
Balance at debit of the A. B. C. F. M. August 31, 1908		79,891.05
		$954,308.68

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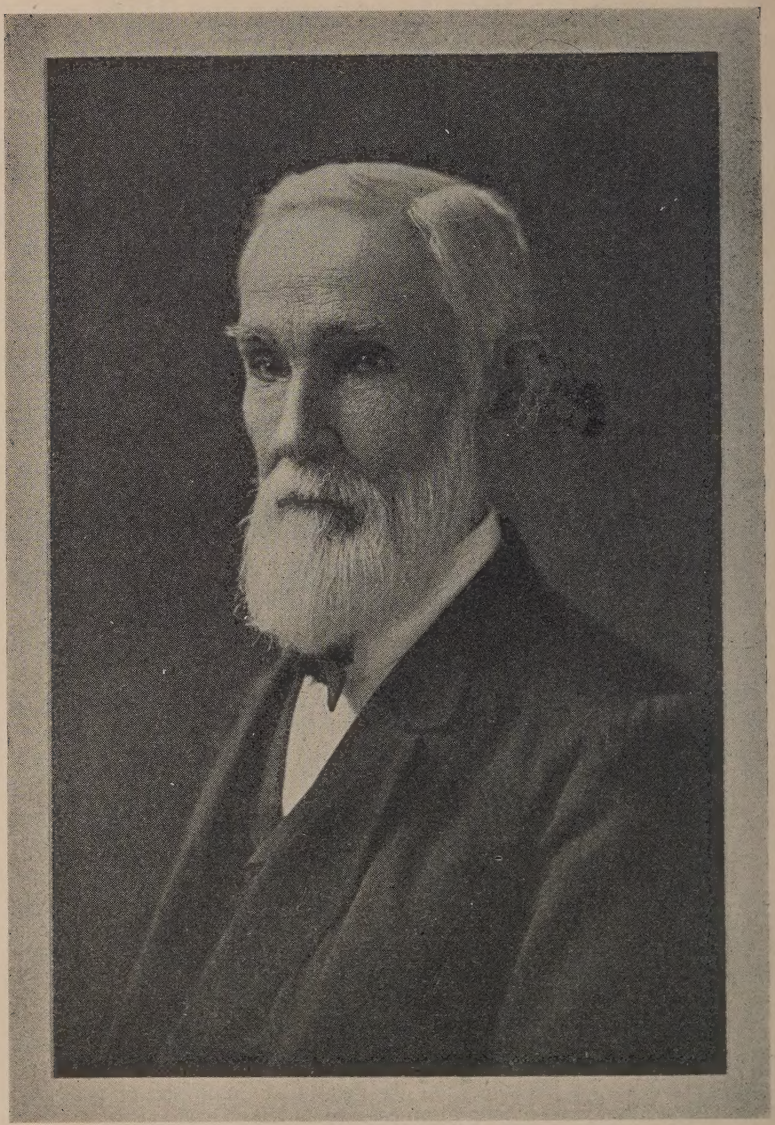

Hiram Bingham.